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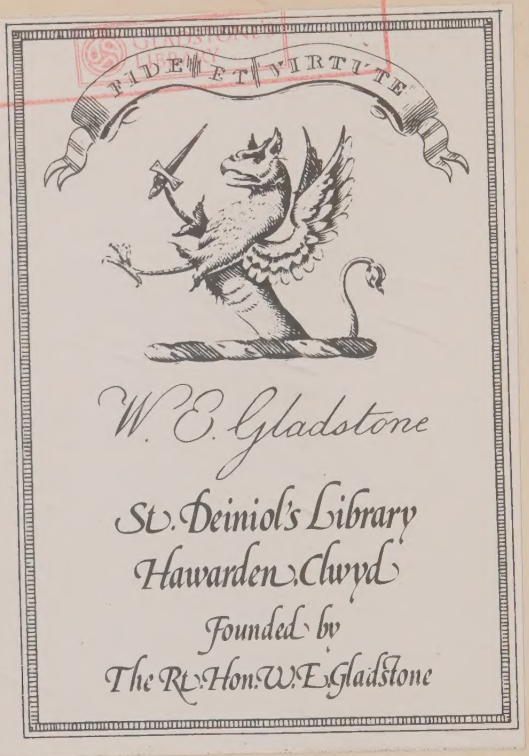

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EDITED BY WALTER LOCK D.D.
SOMETIME LADY MARGARET PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD
AND D. C. SIMPSON D.D.
ORIEL PROFESSOR OF THE INTERPRETATION OF HOLY SCRIPTURE IN THE UNIVERSITY OF OXFORD, CANON OF ROCHESTER

THE EPISTLE TO THE EPHESIANS

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THE EPISTLE TO THE EPHESIANS

WITH INTRODUCTION
AND NOTES BY

WALTER LOCK, D.D.
SOMETIME LADY MARGARET PROFESSOR OF
DIVINITY IN THE UNIVERSITY OF OXFORD

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WALTER LOCK.
D. C. SIMPSON.

PREFACE

IT is with great diffidence that I send this Commentary to the press. Every time I read this Epistle I feel how justified S. T. Coleridge was in calling it one of the divinest compositions of man: so wide an outlook on human history has it, so deep and heartfelt a theology, so practical an application to the details of daily life. I cannot hope to have reached the height of this great argument. But I should like to mention two points which have specially come home to me at this time.

(i) The poetical tone of it. It is akin to the poetry of some psalms and of the more magnificent chapters of the book of Job. The first paragraph is akin to a psalm, consisting of three stanzas with the same refrain 'to the praise of his grace'. The opening of ch. iv falls into three sets of three clauses with the one God in the centre. The writer coins a new and striking word, *πολυποίκιλος*, manifold, rainbow-hued, as his imagination thrills with the beauty of God's wisdom: he uses a word which he never uses elsewhere and which is only found in the Bible in the book of Job, *ἀνεξιχνίαστος*, as he feels the hopelessness of following the tracks of the Almighty's ways. He calls upon his readers to make melody in their hearts with psalms and hymns and spiritual songs, and he is setting them an example from his prison.

(ii) The Roman stamp upon the whole. It is the work of the Roman citizen, writing in the Imperial city, proud of his Empire and seeing in it a type of what the Catholic Church shall be—breaking down all racial divisions, extending its beneficent rule world-wide, with the Emperor as the centre and source of its peace, yet still needing soldiers properly equipped to face the world rulers on its borders. Virgil's *Arma virumque cano* might well be his motto as he tells of the true weapons and the hero who first came from the distant heavens and suffered much at men's hands that he might found his church and bring the Divine Presence to the earth.

I have omitted a discussion of the relation of the Epistle to that to the Colossians as this will be found treated by the commentator on that Epistle.

WALTER LOCK.

October 3, 1929.

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INTRODUCTION

I. *The writer's purpose.* The writer is in prison: yet he is carrying on his work as an ambassador for Christ (vi. 20, note) and he has to face some special crisis for which he needs his readers' prayers; but for this he feels that he must try to make them understand the greatness of the message entrusted to him which fills his own heart with thanksgiving. For that message is the entire unity of the whole human family as sons of one Father. This was no accident: it was the eternal purpose of God: the conception of Father and Son lay (in the Godhead itself) before the creation of man: it had been realized in the human life of Christ: it has been brought home to us by the Spirit: there has been an entire reconciliation of all men to God which has made them all sons and all brothers. The privileges of the Jews have been spiritualized and thrown open to all: there is a new family of God, a new citizenship, peace has been made between Jew and Gentile. This message had been entrusted to himself: they need not be disturbed by the fact that he is imprisoned; his messenger will comfort their hearts; his sufferings will redound to their credit, they must join in the praise of God, which is the duty of the whole Church. But this fact of universal peace, both between God and man and between man and man requires a life of love, of the absence of self-assertion, of a deliberate effort to keep this unity unbroken; it rests ultimately on the unity of God, but is consistent with great diversity of gifts and function, and each must contribute his best to the good of the whole. Therefore there must be a high moral life, not like that of the heathen whose vices destroyed unity, but a cultivation of virtues which make for unity: for this reason their family life must be characterized by love and subordination, for the family is the training ground for Church life. But this is no easy task, the days are evil: there are deeds of darkness to be rebuked: there is a constant warfare with the powers of evil: they will need God's own armour to protect themselves and attack the foe, and they will need persistent prayer not only for themselves but for all the Saints, and at this moment he asks their prayer for himself that he may have courage to speak worthily of this great truth.

Praise, Prayer, Practice of the new life give the Notes of the Epistle.

Love, Unity, Fulness (Completeness) are the words on the signposts to guide their steps.

II. *The readers addressed.* The readers include both Jewish and Gentile Christians, but the Gentiles are the larger body: there are apparently some who have only heard of the writer (iii. 2, cf. Col. ii. 1), but all have heard of his imprisonment and need exhortation not to be discouraged by it (iii. 13, vi. 22). There are no personal allusions which enable us to get farther. In all extant MSS. the *title* is given 'To the Ephesians', but Marcion (c. 140) regarded it as addressed to the Laodiceans. Again, the words 'in Ephesus' (i. 1) are absent from the two best MSS. known to us, ℵ and B, and were absent from older MSS. known to St. Basil, although found in nearly all subsequent MSS. The most probable solution is that it was sent to more than one church, that it was a circular letter sent to a group of churches, very possibly the letter which the Colossians were to get from Laodicea (Col. iv. 16). A gap may have been left in *v.* 1 for Tychicus to fill in as he carried it round, or the name may have been omitted in the old MSS. because different names were found in different copies, and ultimately 'in Ephesus' won its way as being the central and most important church. This theory would account for the absence of all personal allusions, but there can be little doubt that Ephesus was one of the churches included. This is made practically certain by the unanimity of Church tradition, and by the many coincidences with other documents connected with Ephesus, especially the speech of St. Paul to the elders of Ephesus (Acts xx. 18–35, especially vv. 19, 23, 27, 28, 32), the Gospel of St. John, the letter of Ignatius to Ephesus.[1] The practice of writing such circular letters is illustrated by 1 St. Peter and St. James; it is also probable that the Epistle to the Romans was at some time shortened by St. Paul himself to chs. i–xiv and references to Rome (i. 7, 15) struck out in order that it might be used as a circular letter. Our Epistle was, then, probably a letter intended for Ephesus and the neighbouring churches, including Laodicea and Hierapolis (Col. iv. 13, 15): perhaps for all the Pauline churches of Proconsular Asia.

III. *The writer.* The writer calls himself Paul and refers in the body of the letter to his commission as an apostle and his imprisonment, but this is not quite conclusive, as by the literary standards of that time it would have been admissible for a disciple of St. Paul, after his death, feeling that he was quite sure of what St. Paul would have said in the face of some particular problem, to have thrown it in the form of a letter from Paul himself, and to have added some possible situation in St. Paul's life as a framework for it. And

[1] Fuller details will be found in Hastings's *Dict. of the Bible*, s. v. Ephesians.

certain objections have been raised to the Pauline authorship: (1) it is said that a longer lapse of time than was possible in his lifetime is assumed. The word 'Church' is now used of the whole body of Christians, not as generally in St. Paul, only of one local congregation, or of many churches, but St. Paul does use it of the whole Church, and always insists on the duty of one congregation keeping in touch with other churches: again, the title 'the *holy* Apostles' seems to look back from a later generation, but this is to misunderstand the phrase (see iii. 5, note). Again, the similarity in tone with St. John's Gospel, especially with ch. xvii, is said to imply that it was written after that Gospel, but the similarity is not such as to imply literary dependence; it is quite explicable by personal intercourse, and we know that St. Paul was in personal relations with St. John at the very time when the problem of the inclusion of the Gentiles with the Jews was at stake, and what is more probable than that St. John should have told him all that the Lord's own teaching bore upon the problem? (2) It is urged that the style is unlike St. Paul's, that it is too elaborate, too lyrical, too complicated, as in the repetition of several genitives dependent on each other, that there is an absence of rhetorical questions; but such objections apply only to chs. i–iii, and there they are due to the dignity and tone of the subject: there is no more improbability of the author of 'Colossians' or 'Philemon' having written 'Ephesians' than that of the author of 'We are Seven' having written the 'Intimations of Immortality from recollections of early childhood'.[1]

Again, the writer is thoroughly acquainted with St. Paul's earlier letters. This is obvious with regard to 'Colossians'. Not only are the structure and subject-matter strikingly alike, but there is at times almost verbal reproduction, yet with slight alterations such as are natural in the same writer writing at the same time, unnatural in an imitator. It suggests the same writer with his mind full of Christology and of the importance of family life, dropping the special point at issue at Colossae, viz. the relation of Christ as the fulness of God, dwelling on the Christian body as the 'fulness' of Christ, and applying that thought to family life as the true training-ground for Churchmanship.

But this acquaintance applies to other Epistles. Chapters i and ii are in the spirit of Romans i–v: there is the same stress on universal sin and universal salvation, only there the tone is argumentative,

[1] A careful comparison of the style of 'Romans' and 'Ephesians' will be found in Sanday and Headlam, *Romans*, pp. liv–lxiii (International Critical Commentary).

here it is eucharistic. In both cases there is a philosophy of history, but there the stress is laid upon the universality of mankind, here on the resultant unity: and there is the same warning to the Gentile Christians not to despise the Jewish nor forget their own former state of alienation (Rom. xi. 17–20). There is the same stress on God's wrath against sin, on salvation as an act of free grace: the same doxologies for the unspeakable richness of the gift: the same use of the metaphor of the body and its limbs: the same Rabbinic method of interpreting the O.T. (cf. Rom. x. 6–9 with Eph. iv. 8–10).

If not by St. Paul, it is by a disciple so steeped in his teaching and writing that it is a true expression of his mind and equally authoritative, but it is far more probable that it is his own work. He is a prisoner—almost certainly in Rome: proud of his Roman citizenship, he has admired at the centre of the Empire the extent of its conquests, the peace which it has imposed upon its subjects, and their allegiance to the Emperor, and his mind has passed from this to the victory of Christ over sin and death, to the universal scope of His redemption, to the peace He has made between Jew and Gentile; but he feels the need that all his converts should realize and make a serious effort to secure and promote this ideal unity. He has just written to the Colossians and dwelt upon the reconciliation in Christ of all things in heaven and earth, on the peace which has been made through the Cross (Col. i. 20); he has just written a private letter to Philemon pleading for forgiveness and reconciliation between man and man: he will now expound this truth and press it home to all the churches in Asia which Tychicus will pass on his way to Colossae. Full of such thoughts he feels that as at Philippi he must be singing hymns in prison: he dictates to Tychicus this which S. T. Coleridge has called 'the divinest composition of man' (*Table Talk*): which begins with what is almost a poem falling into three stanzas with a refrain, and continues in a style of exuberant gratitude to God for His mercies. It has been called the Christian 68th Psalm (Dr. Kay), and recalls in many ways that great Jewish Psalm of Victory (had he been reading or singing it in his prison?). He quotes it and applies it to Christ (iv. 8), but besides this quotation there are many points of similarity with it in thought and language: the Christian Church has become God's dwelling place (ii. 22, iii. 17; cf. Ps. lxviii. 16): there is the same stress on God's gift of strength (iii. 16, vi. 10; cf. Ps. lxviii. 28, 35), the same description of the people as God's inheritance (i. 18; cf. Ps. lxviii.

9), the same stress on God's graciousness (ii. 7 ; cf. Ps. lxviii. 10), the same exhortation to sing psalms unto the Lord (v. 19 ; Ps. lxviii. 4, 32) : and the Epistle begins with the words with which the Psalm ends, 'Blessed be God'.

IV. *Doctrinal Importance.* This Epistle ranks with that to the Romans as most akin to theological treatises of all St. Paul's writings : in both he writes in his own name only, associating none with him : in both he rises above the need of one local congregation : in both he expands the definition of Christ which he had given to the Corinthians as both 'the power of God and the wisdom of God' (1 Cor. i. 24), but in that the stress is laid upon the power (yet cf. xi. 33), in this upon the wisdom : we have here 'the wisdom of God in a mystery' which the Corinthians were not ready to receive (1 Cor. ii. 6). Consequently the central doctrine is the Fatherhood of God : He was the Father of the Son before the creation of man : He is the source and bond of every society on earth (iii. 15), the Father of our Lord (i. 3), of all men (iv. 6), especially the Father of us Christians (i. 2), the source of the glory which is given to us (i. 17). This relation had been fully manifested in the earthly life of Jesus (iv. 21), and when so manifested it had been raised from death and made an immortal source of new power to all men. From the Risen and Ascended Son came forth the Holy Spirit, which lifted men into a consciousness of their sonship and a sense of their responsibility and power as sons of the Father, and unites them as brethren in the one Body, the Church. Thus we have the ideal of the Church, the central note of which is unity. St. Paul takes the metaphor of the body, which had been applied by pagan writers to the whole of humanity, and applies it to the Church, which is thus regarded as Humanity realizing its highest ideal and acting up to it.

From this ideal of sonship and this ideal of the one Church comes the ideal of the Christian life : Christians have to live a life different from that around them with which they had been contented in the past (iv. 17) : they are to live as 'beloved children' (v. 1), as 'children of light' (v. 8), as limbs of each other (iv. 25), as 'wise' (v. 15) : they are to be 'imitators of God' as He had been manifested in Christ (v. 1). Hence their life has to be characterized by two great central qualities : *Love* (v. 1, 2)—the word for Love occurs nineteen times in the Epistle (i. e. oftener than in Romans or in 1 Corinthians)—and *Knowledge*—almost every Greek word for wisdom or knowledge or truth occurs (i. 8, 9 ; iii. 3, 5, 19 ; iv. 13, 15, 21, 23 ; v. 5, 9, 10, 15, 17 ; vi. 4, 19). But they are not to live self-centred lives in their

own society: they must also be aggressive: they must rebuke heathen impurity (v. 12): they must take not only God's defensive armour but also the sword of the Spirit that they may attack evil (vi. 17).

Besides these special doctrines there runs through the Epistle, never exactly formulated, the belief in God's control of human history and the consequent unity of purpose in it.

The writer's eye passes back to the time before the foundation of the world (i. 4): after that he sees its history divided into definite periods (*καιροί* i. 10): there was the period of the intensive education of the Jews (i. 11, 12; ii. 12), a period of hope in a coming Christ: then the period of the life of Jesus, a period of truth and reality (iv. 21), and still there are periods to come: the present gifts of salvation and redemption are only a first instalment (i. 14): there are many generations yet to come (iii. 21) in future ages (ii. 7): there is to be constant growth (iv. 13, 16), a completer redemption (iv. 30), a fuller inheritance (i. 14), but of all these periods Christ is the central moving principle: all that was meant to be developed was seen summed up in Him (i. 10): the different periods will be seen to have been laid out so as to form one *complete* whole (ib.). Completeness (*πλήρωμα*) is one keynote of the Epistle: it is characteristic of God (i. 23, iii. 19): it is characteristic of Christ (iv. 13): it shall be characteristic of us (iii. 19).

There are many other doctrines referred to in the Epistle.[1] There are two adjectives used in it, *ἀνεξιχνίαστος*, investigabilis (Vulg.), unsearchable (A.V. and R.V.) and *πολυποίκιλος*, multiformis (Vulg.), manifold (A.V. and R.V.) which are strikingly applicable to it. It is hard to follow the tracks of the Apostle as he climbs over the heights of truth, but the result is a beautiful picture of extraordinary richness of colour, as he passes from the wealth of God's grace to the particular works which He has prepared for us to walk in; from the principalities and powers in heavenly places to the homely duties of a slave: from the picture of the life of the Christian in the heavenly sphere to the details of family life: but of one thing he is sure, that God is over all and through all and in all, and that we can so live in all as to lead men to praise the glory of His grace. The whole Church may reflect the rainbow beauty of the glory of God, and may praise it and lead the world to praise it.[2]

[1] See a very careful analysis in Westcott on the Ephesians, pp. 126-68. Cf. also H. D. B., s. v. 'the Epistle to the Ephesians'.

[2] This stress on unity is in striking contrast with the present divisions of the Church and should force us to greater efforts after reunion. This is not the

V. *Transmission.* Can we be sure that we have the Epistle as St. Paul wrote it? Yes, in all the main substance quite sure, though there is a possibility of mistakes in a few words as made by early copyists. Let us trace what has happened.

St. Paul in all probability dictated the letter, perhaps to Tychicus, adding an autograph salutation at the end (vi. 21–4; cf. 2 Thess. iii. 17). For this he would have had to purchase a roll of papyrus, formed by different sheets pasted together, and it has been calculated that a roll four feet long and ten inches in height would have been sufficient for the whole. This would have been at once copied two or three times at least, one for each of the churches at which Tychicus was to leave it. On his arrival at each church it would have been read publicly in the Church Assembly (cf. 1 Thess. v. 27), then deposited in each church's archives (cf. Clem. *Rom.* 47) and read from time to time at their meetings, and perhaps sent to some neighbouring church (cf. Col. iv. 16).

It is impossible to say when a collection of all St. Paul's letters was made: possibly he may have kept copies of each himself: possibly some friend, say Timothy, may have kept them: certainly by the beginning of the second century there was such: Ignatius refers to 'every letter' of St. Paul (*ad. Eph.* ch. xii) (cf. 2 Pet. iii. 16): Marcion (c. 140 A.D.) had a collection of ten, and the whole thirteen were translated into Latin and Syriac in this century, and St. Paul was described as 'the Apostle' and his letters carried about by Christians with the Gospels. During the first three centuries copies were made on papyrus in cursive writing, in which mistakes might easily be made by copyists, and as a matter of fact most of the variant readings are found to have arisen by this time, but in the fourth century parchment was used for official copies, and larger letters called uncials and akin to capitals were used. From this time onward numerous copies were made, chiefly in uncials, and mistakes became less easy. The two best MSS., ℵ and B, belong to this period. The Epistle was probably from the first divided into paragraphs, corresponding to the changes of subject, and by the fifth century short summaries of the substance were added in the margin to each section, but it was not until the thirteenth century that the present arrangement of the chapters was drawn up. This has been attributed both to Stephen Langton, Archbishop of Canterbury, and

place to discuss in detail the points of controversy which divide its parts, but the reader will find them discussed in Swete, *The Holy Catholic Church*, pp. 11–23 (Macmillan, 1915), and in exact detail in Brightman, *What Objections have been made to English Orders* (S. P. C. K. 1896).

to the Spanish Cardinal Hugo de Sancto Caro. In the sixteenth century the Epistle was printed in the original Greek first by Erasmus in 1516, subsequently by Estienne (Paris 1550), an edition which is of great importance as it became the received text, and in a later edition of 1551 the same printer introduced the division into verses, a division which he is said to have made in the course of a journey on horseback from Paris to Geneva.[1] This edition became the text received for many centuries, but the editor had only had access to a few Greek MSS. and these not of primary value. Since then many MSS. have been found, including ℵ and B, confessedly the best, and editors have been busy in correcting the text. Of these the latest in England are Westcott and Hort (1881). They hold that there are only eighteen places in the whole Epistle, many of them of minor importance, in which we cannot be quite sure of the exact words which St. Paul wrote. They are i. 1 'in Ephesus' (cf. supra, p. 9), i. 17 a variant Greek form, i. 20 a variant Greek tense 'wrought' or 'has wrought', iii. 9 'make all men see' or 'bring to light', iii. 18 'depth and height' or 'height and depth', iii. 19 'that ye may be filled unto all the fulness of God' or 'that all the fulness of God may be filled', iv. 9 'descended' or 'descended first', iv. 16 'each several part' or 'each several limb', iv. 19 'being past feeling' or 'having given up all hope', iv. 21 'as truth is in Jesus' or 'as it is in truth in Jesus', iv. 28 ?'with *his own* hands', iv. 29 ?'good for the edifying of faith', iv. 32 and v. 2 'you' or 'us', v. 22 omit or insert 'submit yourselves unto': also the order of two Greek words; v. 31 ?add 'of his flesh and of his bones', vi. 19 ?omit 'of the Gospel', vi. 21 order of two Greek words.

If these are examined carefully, none will appear to be deliberate changes made for any controversial purpose. i. 1 is of historic importance as bearing on the destination of the Epistle; a few have dogmatic importance (iii. 19, iv. 9, 21): several are interesting in themselves (i. 20, iv. 16, 19, 29), the others quite unimportant, and with the exception of i. 1 all are explicable as transcriptional mistakes, the copyist omitting or mistaking words, or altering their order.

What Westcott and Hort say of the whole New Testament, 'The proportion of words virtually accepted on all hands as raised above doubt is very great, not less on a rough computation than seven-eighths of the whole', might be stated more strongly still of this Epistle. Protected as it has been from the first in all essentials by the numbers of copies made and of churches to which it was sent,

[1] M. Pattison's *Essays*, i, p. 82.

protected all along the line of Christian history by being read publicly in the church, we may be confident that we have it still in virtually the same shape as St. Paul wrote it and Tychicus carried it to Ephesus and other churches.[1]

VI. *Commentaries.* A full list of important Commentaries, patristic and modern, will be found in Hastings's *Dictionary of the Bible* s. v. Ephesians, to which should be added now ' An die Kolosser, Epheser, an Philemon ', von M. Dibelius in the *Handbuch zum N.T.* (Tubingen, 1927), a careful and interesting work, though Dibelius rejects the Pauline authorship on the ground of the style.

Here it will be sufficient to mention as covering the whole ground :

For introduction. F. J. A. Hort, D.D. *Prolegomena to the Romans and the Ephesians.* 6*s.* Out of print. Macmillan. 1895.

For thorough exegesis. J. Armitage Robinson, D.D. 15*s.* Macmillan. 1903.

For doctrinal teaching. Bishop Gore. *St. Paul's Epistle to the Ephesians.* 5*s.* 1898.

For devotional suggestion. G. H. Whitaker. Methuen & Co. 1902. H. L. Goudge. *Three Lectures on the Epistle to the Ephesians.* S. P. C. K. 1920.

St. Chrysostom's Homilies will also repay consulting. They will be found in the original Greek in the *Bibliotheca Patrum*, Oxford 1852, in English in the *Library of the Fathers*, Oxford 1840. H. N. Bate, *A Guide to the Epistles of St. Paul* (Longmans 1926), should also be mentioned as providing an excellent Introduction to and summary of the Epistle.

The English translation used in this series is the Revised Version of 1881. A copy of six previous English New Testaments — Wyclif 1380, Tyndale 1534, Cranmer 1539, the Geneva Bible 1557, the Rheims Version (from the Vulgate) 1582, The Authorized Version 1611 will be found conveniently arranged in parallel columns in *The English Hexapla*, Baxter & Sons, London.

In this Commentary I have added as Additional Notes two extracts from a former work of my own, *St. Paul, the Master Builder*, in order to bring the Epistle into its place in the whole work and teaching of St. Paul.

[1] For a full account of the state of textual criticism *v.* Murray's *Dictionary of the Bible*, s. v. New Testament, by Professor C. H. Turner.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

1 1 PAUL, an apostle of Christ Jesus through the will of God,
to the saints which are [1] at Ephesus, and the faithful in Christ
Jesus: 2 Grace to you and peace from God our Father and the
Lord Jesus Christ.

[1] Some very ancient authorities omit *at Ephesus*.

CHAPTER I

I. 1, 2. *The Greeting.*

Two points are noticeable: (i) Paul associates no one with himself even in the greeting (contrast Col. but compare Rom.). This is to be an authoritative statement of the Gospel committed to him (cf. iii. 2): and it is addressed to all whom God has consecrated to His service and who have responded to His call by believing in Christ Jesus, and remaining loyal in His service, perhaps with an implied contrast to others misled by false teachers (Col. ii. 9–23). (ii) 'Grace and peace', the ordinary Christian greeting, combining the Greek and Hebrew forms, and here emphatic as representing the main thoughts of the Epistle. May the grace which made me an apostle (iii. 2, 7, 8) and you Christians (ii. 5, 7, 8) and the peace which Christ brought (ii. 14) still be the Father's gift to you as His sons and the Lord's gift to you as His followers. Compare the width of the final blessing (vi. 24).

For the destination of the Epistle, see Introduction, p. 8.

I. 3–14. *Praise of the action of God's grace from before Creation till the present day.*

The whole paragraph rises to a poetical level, falling into three stanzas with a slightly varying refrain:

> 'All was done that men might raise
> For grace like this glad hymns of praise.'

As at Philippi (Acts xvi. 25) Paul is singing a hymn in prison. It should be compared with the hymn in honour of the love of God (Rom. viii) and that in honour of the love of men (1 Cor. xiii). The triple nature springs from the desire to recognize the work of the Father, of Jesus Christ, and of the Holy Spirit (cf. 2 Cor. xiii. 14; 1 Pet. i. 2), and the greatness of the theme affects the style, which is more elaborate, more intricate, than in those simpler hymns, but the difference is not such as to suggest a different author.

3 Blessed *be* the God and Father of our Lord Jesus Christ,
who hath blessed us with every spiritual blessing in the heavenly
places in Christ: 4 even as he chose us in him before the founda-

The main thought is the continuity of God's work. The Church is the expansion and fulfilment of the Jewish nation. Blessings which had been given to it in the *land* of Canaan, all the redemption from slavery and restoration of land which had been connected with the year of Jubilee (cf. Lev. xxv), all the privileges of sonship which had belonged to the nation (cf. Matt. ii. 15) have now become spiritual blessings for Gentile as well as for Jew, cf. Rom. ix. 5.

The central word is 'IN Christ'. Eleven times this *in-ness* in Him is repeated here, and it reappears again and again throughout the Epistle. It combines two thoughts: (i) Christ as the full embodiment of the Divine stream of life, in which (as the Gentiles knew, Acts xvii. 28) we live and move and have our being; (ii) Christ as the Head of the Body in which all are members, cf. 1 Cor. xii. 12, with a suggested contrast to 'in Israel' and perhaps to 'in Adam'.

I. 3–6a. *The Father's loving purpose.*

3. *Blessed be* (more exactly *Worthy of all blessing is* (cf. Gen. xiv. 19–20 and Ps. lxviii. 35): man's blessing of God is the true response for God's blessing of man) *the God and Father of our Lord Jesus Christ* (cf. John xx. 17: God's essential Fatherhood is emphasized in order to lead up to man's sonship through the Eternal Son), *who hath blessed us* Christians—not with material blessings as He blessed Israel in the land of Canaan (cf. Lev. xxv. 11; Deut. xxviii. 2–6) but *with every spiritual blessing* (cf. Gal. v. 22 for a list of some of these) *in the heavenly places* ('in heavenly things', Tyndale, Cranmer), this phrase is only found in this Epistle: it is almost equivalent to 'in Heaven' (i. 20, ii. 6; cf. Phil. iii. 20) but is also the abode of spiritual powers both good and evil (iii. 10, vi. 12): so, more exactly, the heavenward sphere of spiritual activities which is not limited to any place or time but universal and eternal and in which we can conquer all the attacks of evil powers.

in Christ—not in virtue of belonging to a chosen nation but through union with a Messiah, the chosen and anointed representative of man in the sight of God.

4. *even as he chose us*—us as the expansion of the chosen nation—*in him before the foundation of the world* (cf. John xvii. 24; 2 Tim. i. 9; 1 Pet. i. 20).

in him. Christ, being the eternal ideal Son, was thus the ideal of humanity and of all human sons: all such were chosen in Him *that we should be holy and without blemish before him*, in His sight, like the sacrificial victims of the O.T. after inspection by the priest (cf. 1 Pet. i. 19).

tion of the world, that we should be holy and without blemish before [1] him in love: 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, [2] which he freely bestowed on us in the Beloved: 7 in whom we

[1] Or, *him: having in love foreordained us* [2] Or, *wherewith he endued us*

in love—the construction is uncertain: it may be joined with the preceding words as the love of man—that which makes man holy and without blemish—or with the following, of the love of God in His choice and predestination of man. The context makes the latter more probable; either would be a true thought and possibly both may have been in the writer's mind.

5. *having foreordained us* (cf. Rom. viii. 29) *unto adoption as sons* (cf. Additional Note, p. 23) *through Jesus Christ*, a different thought from *in Christ* (3)—through the action of the historic life of Jesus, proved to be the ideal Messiah, and revealing to men the true attitude of sonship to a Father, and so bringing us back *to God himself* like the prodigal son returning to his father.

according to the good pleasure of his will: the good pleasure either emphasizes the freedom of His will, taking the initiative, independent of any action of man, or the kindness of His will. The context makes the former the more probable.

6[a]. *to the praise of the glory of his grace.* This goes with the preceding paragraph as its close.

> 'All was planned that men might raise
> For grace like this glad hymns of praise.'

Two thoughts are probably included: (i) that we Christians may praise the work that His grace has wrought in us, as I am doing now, and (ii) that even the world may praise the effect of His grace in Christian lives (cf. 2 Thess. i. 10) and that the principalities and powers in heavenly places (cf. iii. 10) may join the chorus of praise.

his grace: grace is primarily the graciousness which is the essential outflowing of a God who is Love: then the special attitude to man attracting man's love and response: and then the power thereby drawn out in man which enables him to obey the law willingly. *the glory* of this grace is its manifested excellence as seen fully in the life of Jesus Christ (John i. 14) and reflected in the lives of His saints.

I. 6[b]–12. *The Father's purpose fulfilled in the Son.*

6[b]. *which he freely bestowed upon us.* The word is again ambiguous: either 'which he freely gave' which best carries on the thought of *v.* 5: or perhaps 'with which he endued us, graced us', made us gracious like himself, cf. v. 27, 'not having spot or wrinkle or any

have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 [1] which he made to abound toward us in all wisdom and prudence, 9 having made known unto us the mystery of his will, according to his good pleasure which he purposed in him 10 unto a dispensation of

[1] Or, *wherewith he abounded*

such thing'. So Chrysostom, who dwells on the beauty of the Christian life in contrast with the heathen; cf. Titus ii. 10. It is the same word as was used to the Blessed Virgin (Luke i. 28): we too highly favoured! we too endued with grace!

in the Beloved: 'the son of his love' (Col. i. 13): cf. 'This is my beloved Son' at the Baptism and Transfiguration (Mark i. 11, ix. 7). Here the form is rather different, probably as intended to recall the title as applied by the LXX to the nation of Israel (Deut. xxxiii. 5, 26; Isa. xliv. 2 as a translation of 'Jeshurun'). In him who was to fulfil all that the nation was chosen to carry out—and far more. The title is common for the Messiah in the Apocryphal 'Ascension of Isaiah', and is applied to Christ in the post-Apostolic writers.

7. *our redemption*: literally '*the* redemption', i.e. the true redemption from the slavery to sin; so too *the* forgiveness of sins: both in contrast with the redemption of alienated land and the remission of debt which Israelites had in the year of Jubilee (Lev. xxv. 10, 25, 28, 29, 32); possibly also in contrast with the offer of redemption made by Gnostic sects and pagan mysteries; cf. Iren. i. 21, 'Every mystagogue has his offer of redemption'. Ours is the complete, the perfectly real, redemption, promised by the Lord (Mark x. 45), redeeming from all lawlessness (Titus ii. 14), from aimlessness in life (1 Pet. i. 18), which will find its consummation in the redemption of the body from death (Rom. viii. 23).

through his blood. Through his voluntary self-sacrifice unto death, not now through the blood of the victim slain on the day of Atonement, but through the blood which is perpetuated in the Eucharist and is a constant source of cleansing; cf. Heb. ix. 11–28.

8. *which he made to abound*: cf. John x. 10, 'I came that they may have life, and have it abundantly', sufficient to give to others of their store.

in all wisdom. The intellect quickened to grasp the greatness of the revelation: Christ's death for all, all men God's children, all brothers!

and prudence—practical wisdom in the affairs of life, in building on the rock (Matt. vii. 24), in the use of wealth (Luke xvi. 8), in watching for the Lord's return (Matt. xxv. 2). In writing to Gentiles special stress is laid on the growth in wisdom which Christ brings; cf. v. 15, 1 Cor. ii. 7.

10. *unto a dispensation* (or stewardship) *of the fulness of the times.* God is thought of as the faithful and wise steward of the world's

the fulness of the [1] times, to sum up all things in Christ, the

[1] Gr. *seasons.*

history, giving to each period its portion of food in due season: the pre-Christian period was the period of one chosen nation to whom He gave 'the adoption and the glory and the covenants and the giving of the law and the services of God and the promises' (Rom. ix. 4). That period was completed when Christ came (πεπλήρωται ὁ καιρός, Mark i. 15; cf. Gal. iv. 4; Rom. v. 6). Now come the 'times of the Gentiles' καιροὶ ἐθνῶν (Luke xxi. 24). To these are given now the adoption and the glory and the new covenant and the law and promises, but also the Christ, the historic life of Jesus, His risen life, the gift of His indwelling spirit, His sacraments, and through all these means the grace to obey the law and fulfil His will. When these times are completed (and the plural seems to contemplate many stages in the future). all Israel shall be saved (Rom. xi. 25) and the world will see the fulness of the whole, one complete picture to which every part contributes, the unity of man's history, and as the secret spring of all, the Christ—pre-existent, incarnate, risen, the centre of all things, the things in the heavens and the things upon earth. For the main thought cf. Heb. i. 1.

to sum up all things in Christ. The word for 'to sum up' suggests two thoughts: (*a*) To summarize, to put into a short compass (cf. Rom. xiii. 9), and might suggest the historic life of Jesus when He was seen as the Lord of heaven and earth, using all for God's purposes, fulfilling the past and pointing to the future. This is the interpretation of Irenaeus *adv. Haer.* iii. 18, 'he recapitulated man's long history in himself, providing salvation for us in a short compass': vi. 16, 'recapitulating the whole universe into himself'. But if St. Paul had meant this, he would probably have written *in Jesus* (cf. iv. 21). (*b*) To unite under one head, to bring into relation with the head, to establish the relation of Body to Head, of limb with limb. The Vulgate comes near to this, 'instaurare omnia in Christo', and Tertullian *adv. Marc.* v. 17 nearer still, 'omnia ad initium recolligi in Christo'. The word thus implies a previous unity in the mind of God, a present dispersion of antagonism, and a final reunion (cf. Col. i. 20): and the word is used in some early forms of the Creed to express the purpose of Christ's final coming. A beautiful expansion of the thought is the prayer in the Gelasian Sacramentary for Holy Saturday:

'O God of unchangeable power and eternal light, look favourably on Thy holy Church, that wonderful and sacred mystery, and by the tranquil operation of Thy divine Providence carry out the work of man's salvation and let the whole world feel and see that things which were cast down are being raised up and things which had grown old are being made new and *all things are returning to perfection*

things [1] in the heavens, and the things upon the earth; 11 in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; 12 to the end that we should be unto the praise of his glory, we who [2] had before hoped in Christ: 13 in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye

[1] Gr. *upon.* [2] Or, *have*

through Him from whom they took their origin, even through our Lord Jesus Christ.'

The word κεφάλαιον from which the verb is derived meant not only a summary but also the head or leading man in the state, and is here influenced by its connexion with κεφαλή, Christ the Head of the Body, i. 22, iv. 15.

11. *in whom also we*: *we* is probably limited here to the Jewish Christians in contrast to the Gentile 'ye' (*v.* 13): the reference to the different periods of history in *v.* 10 suggesting the contrast.

were made a heritage as Israel of old. Cf. 'They are thy people and thine inheritance' (Deut. ix. 29). So now all we, the Israel of God, were made God's special possession—but also you Gentiles equally with us. The translation 'we obtained an inheritance', A.V., is also possible as the expansion of the land of Canaan, the inheritance granted to the Jews, cf. Exod. vi. 8, 'I will give it you for an heritage'. The whole was the result of deliberate *purpose* and of a thought-out plan carrying loving-kindness with it for each period.

12. *that we should be unto the praise of his glory*, the second refrain:

> 'That we who hailed him first should raise
> For his great glory hymns of praise.'

who had before hoped in Christ, perhaps combining the two thoughts, 'before you Gentiles' and 'before His Incarnation', so as to include the Jewish hope of the Messiah, who had really been the guiding factor in their history, cf. 1 Cor. x. 14; contrast *inf.* ii. 12, 'separate from Christ' 'having no hope' of the Gentiles.

13, 14. *The work carried on by the Holy Spirit.*

The Greek word for *truth* includes the thoughts of truth and of reality: the message that the promises of the past had become fulfilled; cf. iv. 21, 24 and John i. 14, 17.

ye were sealed. Had God's mark put upon you, marking you out as belonging to Him and under His protection; cf. John vi. 27; Ezek. ix. 4, and Rev. vii. The time referred to is that of Baptism, on the analogy of its use as applied to circumcision (Rom. iv. 11): hence 'the seal', sometimes expanded, 'the seal of the Gospel', 'of the Master', 'of Christ', 'of the Lord', 'of Faith', became almost

were sealed with the Holy Spirit of promise, 14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

a technical name for Baptism and for Confirmation. The initiated in the pagan mysteries were also said to be sealed, which would make the use of the word in this context specially appropriate.

13. *with the Spirit, the Spirit of promise, the Holy Spirit* (the order of words is emphatic). The *Holy* Spirit (in contrast to the former heathen life ii. 1–10) *of the promise*, which had been promised to the Jews in the past—by God to Abraham (cf. Gal. iii); by the prophets to the whole nation (Jer. xxxi. 31); by the Lord to the Church (Luke xxiv. 49; Acts i. 4), but which is not only the fulfilment of past promises but *an earnest*, a part payment of a fuller gift in the future, a firstfruits of the harvest (cf. Rom. viii. 23), *of our inheritance*, already begun (11) but yet to be completely given, for it points on to the redemption, when God's peculiar people, the Church which he purchased with his own blood (Acts xx. 28; cf. Mal. iii. 17; 1 Pet. ii. 9) will be complete in number, and when body and soul will both be delivered from the bondage of corruption.

unto the praise of his glory. The third refrain:

> 'And all was planned that men might raise
> For God's own glory hymns of praise.'

Additional Note

Adoption as sons

This is the central word for the relation of man to God in this paragraph, and indeed in the whole Epistle and in all the Epistles of St. Paul. It would appeal both to Gentile and to Jewish readers. For both Greek poetry and Greek philosophy thought of men as sons of God: in Homer the great heroes were thought of as sons of Olympian gods or goddesses; by the time of Aratus and Cleanthes all mankind were his offspring (Acts xvii. 28). In Judaism the thought had been filled with fuller content. Not only had man been created in God's image, with the power of dominion over the rest of creation: but the adoption had been the special privilege of the nation of Israel (Rom. ix. 4). The full term 'my son' had been applied to the nation as a whole: it had been thought of as the object of God's protection and discipline (Exod. iv. 22) and as the instrument to do His work: the title had been transferred to the King (Ps. lxxxix. 26) as its chief embodiment, and also to all Israelites when thought of as members of the nation: Deut. xiv. 1, 'ye are the children (LXX sons) of the Lord your God . . . for thou

art an holy people'; xxxii. 6 and 19, 'his sons and his daughters'; Hos. i. 10; Isa. lxiii. 16; Mal. ii. 10; and in the later pre-Christian writings more and more stress had been laid on imitation of God's character as making each individual a true son of God (Ecclus. iv. 10, 'Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be as a son of the Most High'). In Ps. Sol. xvii. 30, the Messiah when he appears is to gather together a holy people, and 'he shall take knowledge of them that they be all the sons of their God'. Why, then, the need of adoption now?

Because as St. Paul looked out on the world he saw nowhere perfect sonship: all were falling short of the ideal of the glory of God which ought to be reflected in the lives of His sons: we all of us—Jew as well as Gentile—were children of wrath (ii. 3).

But there had also appeared a perfect Son, seen in Human Nature, and calling all men to Himself that He might remake them as Sons of God. His Sonship had been seen throughout His life—as a boy, with a sense of duty to His Father and delight in His Father's house; as a man at His Baptism, recognized as Son when taking up the task assigned him by God; again at the Transfiguration when accepting the prospect of death in carrying out that task; and at the last commending His Spirit to the Father. But behind all this there was the fact and His consciousness of the fact that this sonship was an eternal fact, rooted in His Nature before the foundation of the world, so that He was the ideal of all sonship, all men who were by nature sons could come back to Him and through Him to the Father and so realize their sonship, and become 'imitators of God as beloved children' (v. 1).

By the Lord Himself and by St. John (c. iii) and St. Peter (1 Pet. i. 3) this change was likened to a new birth, to a change of heart, to becoming as little children willing to be guided by the Father and to grow like Him. St. Paul, the Roman citizen, draws an analogy from Roman Law, which provided for adoption: the word is in the N.T. only used by him—once of the privilege of the Jewish nation (Rom. ix. 4); elsewhere of the present state of Christians (Rom. viii. 15; Gal. iv. 5); once of that state as perfected at the end of the world (Rom. viii. 23). As a Roman citizen might adopt the child of another by a formal legal purchase from him, and as the adopted son gained all the privileges and duties of taking part in the religious rites of his new family, so Christ had bought sinners with a price, and transferred them to a family of love with all the privileges and duties which it required. Thus Christianity is the restoration and completeness of a sonship inherent in creation: a Christian is a son realizing his sonship and acting in conformity to it.

15 For this cause I also, having heard of the faith in the Lord Jesus which is [1] among you, and [2] which *ye shew* toward all the saints, 16 cease not to give thanks for you, making mention *of you* in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and

[1] Or, *in* [2] Many ancient authorities insert *the love.*

I. 15–III. 13. *Prayer that his readers may realize the ideal of the Christian life and the working of God's power* as shown

(*a*) 15–23, in the Resurrection and the Supreme Lordship of Christ Jesus;

(*b*) ii. 1–10, in the new spiritual life made possible by God's grace;

(*c*) ii. 11–22, in breaking down the barrier between Jew and Gentile and combining all in one Church.

(*d*) iii. 1–13, further prayer that they will not be disheartened by his own imprisonment and tribulation, which will only bring glory to them for whom he suffers.

III. 14–19. *The prayer for their growth in the knowledge of God's work repeated.*

III. 20–1. *Doxology.*

15. *I also.* i. e. on my part, in response to what I hear about you: or may it be 'I, as well as Epaphras who has told me of your faith as well as that of the Colossians and who prays for you too' (Col. i. 8).

the faith (which ye shew) toward all the saints: an unusual phrase, but cf. Philem. 5 and Gal. v. 6; 'faith working by love' supplies the connecting thought: but it is quite possible that the words 'and the love' have accidentally dropped out.

16. *making mention of you in my prayers.* St. Paul expands and Christianizes a common contemporary phrase in beginning a private letter, cf. A. Robinson, Additional Note, 'On current epistolary phrases', p. 279. 'Thanksgiving for answers is incomplete if not followed up by prayers that urge larger requests' (Macpherson).

17. *that* defines the purport of the prayer, but perhaps suggesting also the purpose of his praying, 'with the hope that my prayers may contribute to the result'.

the Father of glory. More exactly 'of *the* glory'; the source (cf. Jas. i. 17, 'the father of lights') of all the glory shown in the work of grace (5, 12, 14): the unusual phrase is suggested by the previous 'the Father of our Lord Jesus Christ' (3), 'the Lord of Glory' (1 Cor. ii. 8); and possibly 'the Glory' may be used as a title for the Lord himself, as he who is the true Shechinah (*vide* Hort on Jas. ii. 1).

a spirit of wisdom and revelation: cf. note on *v.* 8: man's insight and God's unveiling of truth go side by side, *in the knowledge*, more exactly *in the knowing*, the growing, advancing process of knowledge

revelation in the knowledge of him; 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might 20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [1] world, but also in that which is to come: 22 and he put all

[1] Or, *age*

and definite recognition[1] of His action; cf. John x. 38, 'that ye may know and understand'—more literally 'that ye may recognize and recognize again and again' ἵνα γνῶτε καὶ γινώσκητε.

18. *having the eyes of your heart*: 'the heart' is better than 'the understanding' (A.V.) as perhaps suggesting the truth that love is the secret of all true knowledge of persons and of their actions.

enlightened. The word from which 'enlightenment' was later used as a synonym for Baptism, to which there may be a definite reference here, cf. Heb. x. 32.

that ye may know what is the hope of his calling. The hope that he who called us but is still calling us onward will perform all that he has promised (cf. 1 Thess. v. 24, 'Faithful is he who is calling you, who will also do it'); and the greatness of the blessings for which he has taught us to hope.

what the riches of the glory of his inheritance (cf. note on *v.* 11) *in the saints.* The whole body of the saints—of the O.T. as well as of the N.T.

St. Paul feels that language can scarcely express the surprising, marvellous greatness of the fact of the Resurrection, and its effect upon believers. It was an act of God's own power, it implied an effective working on His part at the moment, a working of successful strength on the part of His divine force.

21. Christ's resurrection made him supreme over all objects of worship—both now and for ever, cf. Phil. ii. 9–11; 1 Pet. iii. 22. The words may reflect some liturgical doxology. Here the primary thought, suggested by the recent condemnation of the worshipping of angels (Col. i. 16, ii. 18), is supreme over all the angelic hierarchy of Jewish tradition, but it is meant also to include over 'the gods many and lords many' of paganism (1 Cor. viii. 5) and also over the Roman Emperor, as a protest against the growing cult of him throughout the empire.

22. This thought is strengthened by a semi-quotation from the

[1] For the exact force of ἐπί in ἐπίγνωσις cf. A. Robinson, Additional Note, p. 248.

things in subjection under his feet, and gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all.

Psalmist's description of humanity supreme over all things (Ps. viii. 6, cf. Heb. ii. 8; 1 Cor. xv. 27). Then St. Paul passes to the great gift of God to man (cf. iv. 7, 8), the gift of this exalted Christ to be the Head, the Controller, Inspirer, of the Church, which is to act as His Body, so leading up to the great central thought of the Epistle, which is expanded in ch. iv.

23. *which is his body, the fulness of him that filleth all in all.* Unfortunately the construction of each word is doubtful. (i) With what is 'the fulness' in apposition? possibly with 'gave *him*', so a description of Christ Himself, as the fulness of God (cf. Col. i. 19), but the stress in the Epistle is not (as in Col.) on Christ's relation to the Father, but on that to the Church: so that it almost certainly is in apposition with '*his body*' of the Church. But what is the exact meaning of 'fulness'? that which is filled by God or Christ, or that which 'fills', 'completes' Him, makes His Revelation and action complete before the world's eyes? Probably the latter, just as 'a crew' was called 'the fulness' of a ship: or the various classes of tradesmen were said to be 'the fulness' of a city, making it a complete thing, worthy to be called a city (*Arist. Pol.* iv. 1, quoted in Armitage Robinson's thorough discussion of the word, Add. Note). So the Church carries out and completes the work of Christ: so St. Paul speaks of himself as 'filling up that which is lacking of the afflictions of Christ' (Col. i. 24). Further, '*him that filleth all in all*' may refer to God as in iii. 19, or directly to Christ as in iv. 13. It would be a mistake, probably, to distinguish sharply between the two; the primary thought is doubtless 'God', but God thought of as manifested in Christ. Lastly, the final word may be a middle verb 'who for his own purpose filleth all in all', cf. Jer. xxiii. 24, 'Do not I fill heaven and earth? saith the Lord'; Wisd. of Sol. i. 7, 'The Spirit of the Lord hath filled the world', or it may be a passive verb, 'who is filled, carried to perfection in every possible way'. This gives a noble thought. The Church is the complement of its head, it enables the head to carry out fully its purposes, and as it does God is seen in all His fulness. In the Prologue of St. John there may be a distinct allusion to the thought of this fulness. 'The word . . . became flesh and dwelt among us full of grace and truth'—that is the teaching of Colossians: 'of his fulness have we received'—that is the teaching of Ephesians.

2 1 And you *did he quicken*, when ye were dead through your trespasses and sins, 2 wherein aforetime ye walked according to the [1] course of this world, according to the prince of the

[1] Gr. *age.*

Chapter II

II. The whole chapter explains how it is that the Church can do this great work and become the complete embodiment of the Divine Life.

(*a*) 1–10. God has in Jesus Christ broken down the powers of evil, and lifted man from a life of sin to a life of good works, which he has actually prepared for men.

(*b*) 11–12. He has also broken down the barrier between Jew and Gentile and made the new life possible for all mankind.

1–10. The paragraph should be compared carefully with Col. i. 20–4. It is almost a summary of Rom. i–v, cf. Titus iii. 3–6. The sweeping condemnation of both Jew and Gentile life is startling when we remember the language of the Psalmists and the lives of the O.T. saints on the one hand, and on the other the high ideal of family life implied in many pagan inscriptions on tombs, the courteous standards of the best Roman society described in Pliny, the high moral ideals of Seneca and Epictetus, the feeling after truth and immortality in Greek Philosophy. But it must be remembered that St. Paul is judging by the standard of perfection ('They all fall short of the glory of God'): that he does recognize truth and goodness among the Gentiles who 'do without law the things of the law', and quotes their own poets as witnesses to the true nature of God: and that he is seeking for some new driving power to regenerate the whole world. The best of the Jews recognized the need of this when they looked forward to the gift of a new Spirit (Jer. xxxi; Ezek. xi and xxxvi), and writers like Tacitus were complaining that the contemporary Gentile world was so cruel and hostile to virtue (*Agric.* i.), that the whole spirit of the age was one of corrupting and being corrupted (*Hist.* i. 3). 'To be told that the past is behind us is of great value for helping us to keep it there' (Goudge).

This chapter carries on the thought of ch. i. in its stress on the free giving of God's grace, on the richness of His mercy, on the greatness of His love, and it prepares the way for the practical rules of life in iv–vi by stressing that a life of good works, no less than the original salvation, was prepared by God beforehand.

1. *dead through trespasses.* Picks up the same word as in i. 20 *when he raised him from the dead.*

2. *the course* ('the age' mg.): the passing standard. The word used implies time, and the singular is perhaps intentionally contrasted with the 'ages to come' in ii. 7.

the prince of the power (or *sovereignty*, cf. vi. 12) of the air, in which Jewish tradition placed the abode of Satan, cf. 2 Cor. iv. 4; John

power of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh, and of the [1] mind, and were by nature children of wrath, even as the rest:—4 but God, being rich in mercy, for his great love wherewith he loved us, 5 even when we were dead through our trespasses, quickened us together [2] with Christ (by grace have ye been saved), 6 and

[1] Gr. *thoughts.* [2] Some ancient authorities read *in Christ.*

xiv. 30, xii. 31; Job i. 7. The air was especially thought of as his abode owing to the current belief in the pagan world in astrology, and in the power of the stars to influence the fortunes of men (cf. E. Bevan, *Hellenism and Christianity*, § 4). The sons *of disobedience* rather than *of unbelief* as Wyclif, Tyndale, Cranmer; *of diffidence* Rheims.

3. *we also.* We Jewish Christians.

the desires or *wills.* With a sense of deliberateness implied and standing in contrast to the one will of God, i. 5 (cf. Gal. v. 19–21).

by nature, i.e. by birth (cf. Gal. ii. 15). Not as in God's original intention, but as 'in Adam' (Rom. v. 12), 'as in ourselves apart from the grace of God'.

3. *children of wrath.* A Hebraism, scarcely more than *objects* of punishment (cf. 2 Pet. ii. 15, 'children of cursing'), but perhaps with implied contrast to 'beloved children', v. 1. 'The wrath of God' is common in the O.T. as well as in the N.T. and is regarded as showing itself in punishment (Rom. i. 18, iii. 5), the punishment being to leave men to the consequences of their own acts (Rom. i). It is a horrible thought but is bound up with the gift of freewill to man, and, as St. Paul at once here reminds us, is the action of a God rich in mercy, and with greatness of love for us. It is not only the 'reaction of Holiness' in the presence of Sin, but the act of a Father who still loves a disobedient and wilful boy, but punishes him to save him from worse sorrow, until He sees some sign of penitence for what he has done. The act of Christ has been compared with that of a mother who, while at one with the father that the boy ought to be punished, is so loving to the boy that she denies herself pleasures and stays in, sharing his punishment, until the sight of her love touches the boy's heart and she is able to lead him back penitent to the father.

5. *with Christ.* The *with-ness* with Christ is a common thought in the Epistle (iii. 6), slightly different from the *in-ness*: it looks back to a definite moment when Christ at the Resurrection lifted all human nature with Him to the possibilities of immortality and spiritual life on a higher level than ever before. Cf. the whole argument of 1 Cor. xv. There is a completer *withness*, a fuller companionship, yet to come beyond the grave (Phil. i. 23).

raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: 7 that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus: 8 for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God: 9 not of works, that no man should glory. 10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called

7. *in the ages to come.* Cf. i. 10, note: the plural stands in contrast with the present age (ii. 2, note) and seems to contemplate a long course of history before the Parousia. The greatness of the work to be done, and the sense of the reality of Christ's Presence (for this is the exact meaning of Parousia) through the gift of the Spirit, have thrown the thought of the final coming into a more distant horizon in St. Paul's mind than in his earlier letters.

10. *his workmanship.* This was true of our original creation (Ps. c. 3, 'It is he that hath made us and not we ourselves'), but the chief reference here is to the re-creation by Christ, cf. Gal. vi. 15, 'a new creature', 2 Cor. v. 17.[1] The word translated *workmanship* was also used for a *poem*. Is St. Paul thinking of the Christian life and Church as showing forth poetical beauty (cf. iii. 10; Titus ii. 10; 1 Pet. iii. 1)? Perhaps, also, as like the things that were made at creation (Rom. i. 20), a means by which God's eternal power and Godhead may be perceived.

11–22. This paragraph expands the contrast between 'we Jewish Christians' and 'you Gentiles' (i. 11, ii. 3): it gives the reason why the Church can become the complete embodiment of Christ—viz. that He has broken down all barriers between Jew and Gentile: and it is leading up (21) to the stress on a holy life in iv–vi. It should be compared with Rom. xi. 25–36. In both places St. Paul, who had usually been the champion of Gentile as against Jewish narrowness, being, as always, the Apostle of unity, is now the champion of the Jews against Gentile scorn, and bids them remember how far their religious privileges had been in the past below that of Israel.

11. *who are called Uncircumcision by that which is called Circumcision.* 'Called' would be better translated *nicknamed*: it recalls the terms of reproach bandied between the two: but with regard to circumcision it is rather *so-called*, the word suggesting to St. Paul the true circumcision in the spirit of Phil. iii. 3.

[1] The idea of good works prepared beforehand for those who inherit the Messiah's Kingdom is Jewish, cf. 2 Esdras viii. 52. 'For you . . . is the city builded, rest appointed, good works established, wisdom preconstituted.'

Circumcision, in the flesh, made by hands; 12 that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. 13 But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. 14 For he is our peace, who made both

12. These words are in each case limited in meaning by the contrast with the privileges of the Jews (for which see Rom. ix. 4, 5): they are not to be taken absolutely. *separate from Christ.* Better, *without any Christ,* with no expectation of a Redeemer, no knowledge that there was a divine protector and guide in their history (cf. 1 Cor. x. 4, 'the rock was Christ', 1 Pet. i. 11): *alienated,* i.e. by God's own action, choosing one nation for intensive training: *from the commonwealth* or, perhaps, 'from the rights of citizenship' in Israel (cf. 19). *strangers from the covenants of the promise* (contrast i. 13): they were not, indeed, outside the terms of the promise (Rom. xv. 9–12), but they knew nothing of them: *having no hope,* no hope of a greater future on earth, their eyes turned backwards to a golden age in the past (contrast i. 12): no sure and certain hope of life after death (1 Thess. iv. 13). *without God.* Not, indeed, beyond God's ken and rule (Acts xiv. 16, 17), nor without some conception of gods to be worshipped and even of the spiritual nature of God (Acts xvii. 26–8): but with false views of Him, with no attempt to have God in their lives and in the recognition of His moral requirements (Rom. i. 28), as they lived in the world, not letting the thought of Him mould their worldly life—perhaps, also, not finding the presence and beauty of God in the universe; never bursting into the Psalmist's praise 'The heavens declare the glory of God and the firmament sheweth his handiwork'.

13. Here and in 17 there is a conscious allusion to Isa. lii. 7 and lvii. 19. The reunion of the Jews in exile with their brothers at Jerusalem was a type of the reunion which the Lord had wrought between Gentile and Jew. *In Christ Jesus* in sharp contrast with *in this world* (2).

14. *He is our peace*: *He* is emphatic: not merely the message which He preached, but Himself: in His own person He draws both Jew and Gentile to Himself, and with Him they find themselves at peace with each other. The phrase is probably suggested by Mic. v. 5, 'this man (the Messiah) shall be our peace': also there may be in St. Paul's mind the analogy of the Emperor as the bond of peace for the whole Empire. As the Emperor to the Empire, so Christ to His Church. It is also suggestive that the title 'the Lord is peace' had been given to Jehovah (Judges vi. 24) and that 'Peace' became a Talmudic name of God (Taylor, *Sayings of the Jewish Fathers,* i. 19).

one, and brake down the middle wall of partition, 15 having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; 16 and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: 17 and he came and [1] preached peace to you that were far off, and peace to them that were nigh: 18 for through him we both have our access in one Spirit unto

[1] Gr. *preached good tidings of peace.*

the middle wall of partition ('The wall that was a stoppe between us', Tyndale, Cranmer): the word 'partition' is suggested by Isa. v. 2 as quoted in Matt. xxi. 33, 'set a hedge about it', and is here applied to the stone balustrade which separated the court of the Gentiles from the inner court of the Temple, on which there were notices in Greek and Latin warning any Gentile from passing beyond it under the penalty of death.[1] This 'hedge' St. Paul identifies with the Law: that had been, indeed, a protection to the Jews: it had kept out much Gentile idolatry and immorality (Rom. 1); but it had not given true liberty or true sonship: it was an external law, commandment after commandment, ordinance after ordinance, always demanding obedience and never supplying the power to obey (Rom. ii and viii): so both Jew and Gentile were sinners: Christ made the law no longer the primary motive for man's obedience: He bore its penalty of death as a ransom for many, and made both realize that they were alike sons of a common father: He reconciled them, did away with the alienation which had served God's temporary purpose (12; cf. Gal. iii. 17–22), and united them in one body (i. 23), created an entirely new and different conception of humanity, not national only, not even international only, but catholic. The motive for action becomes now the filial response to a Father's love. Throughout the passage 'peace' and 'hatred' start from the attitude of man to man, but rise to that of God to man.

17. *he came.* The main stress is on the coming *after* the work on the Cross was finished (15, 16), i.e. the coming of the Risen Lord (Matt. xxviii. 17; John xxi), and the coming in the Spirit (Acts ii. 38), but the inclusion of the Gentiles had been anticipated in the earthly life (Matt. xxi. 41; Luke iv. 25–7; John x. 16): so the Incarnation may be consciously included (Phil. ii. 7).

18. *our access* ('an open way in' Tyndale, 'an entrance' Cranmer)

[1] One copy was found in Jerusalem in 1871. 'No foreigner to enter within the barrier or balustrade round the Temple. Whoever is caught so doing, will have himself to blame for the death which will be inflicted.' Cf. Acts xxi. 29. St. Paul had been accused of bringing *an Ephesian* inside the barrier.

the Father. 19 So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; 21 in whom [1] each several building, fitly framed together, groweth

[1] Gr. *every building.*

to the Father as adopted sons, who know that we may bring our requests to Him (cf. i. 5, iii. 14, iv. 6).

19. Not strangers living elsewhere (cf. 12) nor temporary passers-by who have no civic rights (the word, a later form, found in some Ephesian inscriptions, of the classical μέτοικοι —); not merely citizens of the commonwealth of Israel (12), but *fellow*-citizens in entire union with all the saints, saints of the past (i. 18), as well as of the present, framed *together* (21), builded *together* (22).[1] The word for 'settlers' is elsewhere used of the whole Christian Church as temporary sojourners on earth (cf. Ps. xxxix. 12; 1 Pet. i. 17, ii. 11), and so applied locally to the Church of a place (Clem. *Rom.* i. 1; Euseb. iv. 15), to a diocese, and to a *parish*, which word is derived from it (cf. Bright, *Canons of the First Four Councils*, p. 51).

20. *The foundation of* (i. e. 'consisting of': *not* 'laid by'. Contrast 1 Cor. iii. 10, where the thought is of the truth taught) *the apostles and prophets*, i. e. the prophets of the N.T. (iii. 5, iv. 11).

The chief corner stone. The metaphor, taken from Isa. xxviii. 16, Ps. cxviii. 22, quoted by our Lord Himself (Matt. xxi. 42) is that of the corner-stone of the foundation. Christ Himself is that, Christ in His historic life as Jesus. Long blocks of stone running to the corners have been found in the Temple ruins, but not as foundation stones: stones shaped as a right angle, binding two walls together, were seen by Sir Henry Layard at Nineveh, and these suit this context better. It is also interesting that in Assyria and Babylon it was a custom to build a new temple on the foundation stone of an old one (Dibelius).

21. *Each several building.* Possibly 'each act of God as builder'; more probably 'each building erected', which suits the verb '*groweth*' better and also the context. St. Paul is writing to a number of churches and wants each to realize its unity with the others. The simile is drawn from the different buildings round about the central shrine. The cathedral at New York, with separate chapels for the different nationalities which worship there, is a good illustration of the thought.

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[1] Nay—not only members of the same city, but members of the same household, Gal. vi. 10; 1 Tim. v. 8.

into a holy [1] temple in the Lord; 22 in whom ye also are builded together [2] for a habitation of God in the Spirit.

3 1 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—2 if so be that ye have heard of the

[1] Or, *sanctuary* [2] Gr. *into.*

a holy temple (cf. 1 Cor. iii. 16, 17). The word 'holy' conveys the thought of 'consecrated', 'set apart for worship', but also lays stress on the true character of the worshipper (cf. i. 4, 13).

are builded—better, 'are being builded'—*together for a habitation of God*: a permanent home in contrast with the home of a 'settler', a passer-by (cf. iii. 17). God, whose dwelling-place before had been Mount Zion and the Temple (Exod. xv. 17; Ps. lxviii. 16), and also 'the heaven of heavens' (2 Chron. vi. 30, 33, 39), has now come to make His abode in the Church.

in the Spirit—more exactly—*in Spirit*: referring to the work of the Holy Spirit, but emphasizing His action both on the Divine and on the human side: in a spirit which is Divine but which requires and produces man's spiritual approach (cf. John iv. 23, 24): 'God is Spirit, and they that worship Him must worship in spirit and truth.'

Chapter III

III. *A further prayer for his readers, and doxology.* St. Paul has explained in ch. 2 the double way in which God's grace has worked, but will all his converts understand this? and may they not be disheartened by the fact that he, the Apostle of the Gentiles, is imprisoned and his work seems thwarted? He must emphasize once more that it was God's grace which chose him as the recipient of this great Revelation: he must pray once more that they may be strengthened to understand the greatness of the truth entrusted to him.

1. *the prisoner of Christ Jesus.* The imprisonment of St. Paul had evidently proved a great trial to the Gentile Christians: their great champion prevented from his work, would it fall to the ground? He deals with the problem in each letter at this period: so far from hindering his work it helps it; he is able to fill up the afflictions of the Christ (Col. i. 24–9); it leads to more preaching about Christ in Rome (Phil. i. 12–20); with the help of their prayers it will come to an end (Philem. 22); it is bringing glory to the Gentiles themselves, and so now it becomes a special ground of appeal to them, and of prayer to God for them.

2. *if so be.* The slight element of doubt implied, and repeated in iv. 21, would not have been natural in a letter to Ephesus alone, but is so in a circular letter written to some who had not seen his face

[1]dispensation of that grace of God which was given me to youward; 3 how that by revelation was made known unto me the mystery, as I wrote afore in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; 5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; 6 *to wit,* that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-

[1] Or, *stewardship*

(cf. Col. ii. 1). *the dispensation.* The same word as in i. 10, so that it is God who is referred to as handing out from the stores of His grace the special gift to St. Paul. The reference is to the time of his conversion (cf. Gal. i. 1).

as I wrote before in a few words. i.e. in the earlier chapters, especially in ii. 11–22.

4. *whereby, when ye read.* i.e. when you read this Epistle, the reference being mainly to the public reading in the Assembly, as soon as it is received (cf. 1 Thess. v. 27). It may also include future readings of it, and even the reading there of the O.T. Scriptures with which they could compare the Apostle's teaching (cf. Rom. i. 2), 'the gospel which he promised afore by his prophets in the holy scriptures', cf. Rom. xvi. 26 (cf. Hort. *Rom. and Eph.*, pp. 149–50, who compares Mark xiii. 14).

5. *The sons of men.* The phrase (in N.T. only here and Mark iii. 28) emphasizes the human weakness in antithesis to his 'holy Apostles and prophets': men whose fathers were men, unable to discover this truth of themselves. Many of God's mighty acts had been made known to them but not this (cf. Ps. cxlv. 12, with which there may be an intentional contrast).

his holy apostles and prophets (cf. ii. 20, note). 'Holy', i.e. primarily 'consecrated', chosen for this purpose, hallowed (cf. Col. i. 27; Luke i. 70), though the addition of 'in the Spirit' implies spiritual approach and character. As this consecration and revelation of truth were wholly acts of God's grace (cf. 1 Cor. xv. 7–11), St. Paul does not hesitate to rank himself among the recipients.

in the Spirit. More exactly 'in spirit', as in ii. 22. It was a revelation made through God's Spirit and needing the approach of man's spirit (cf. John iv. 24; Rom. viii. 16). St. Paul may be thinking of special moments of revelation, such as that of Pentecost and the selection of himself by the prophets and teachers at Antioch (Acts xiii. 2).

6. The closeness of the union, the 'with-ness' of Jew with Gentile, is emphasized by three words of which the last two were probably coined by St. Paul. The Gentiles have now been recognized as

partakers of the promise in Christ Jesus through the gospel, 7 whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. 8 Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; 9 and to [1]make all men see what is the [2]dispensation of the mystery which from all ages hath been hid in God who created all things; 10 to the intent that now unto the principalities and the powers in the heavenly *places* might

[1] Some ancient authorities read *bring to light what is.* [2] Or, *stewardship*

God's children, as Abraham's seed, so share the inheritance (cf. Gal. iii. 19; Rom. viii. 17; *supra* i. 14, 18): a part of the one body of Christ (iv. 4): sharers of the promise of all that lies in the future (cf. Gal. iii). There is a deliberate contrast with their previous state (ii. 12), and comparison with the Jewish privileges (Rom. ix. 4), expanded now in a Christ manifested in the life of Jesus.[1]

7. The word for 'gift' here emphasizes the freedom and bounty of the giver, the liberal largess of the grace of God (cf. Rom. v. 17; 2 Cor. ix. 15).

8. *unsearchable.* Sums up Rom. xi. 33–6. The tracks of His footsteps go in so many directions that no man can follow them all up. It is a favourite word with the writer of Job (v. 9, ix. 10, xxxiv. 24) of God's work.

less than the least of all saints. Notice the deepening penitence for the past, as life goes on: 1 Cor. xv. 9, 'the least of the apostles'; 2 Cor. xii. 11, 'though I am nothing'; Eph. iii. 8, 'less than the least of all saints'; 1 Tim. i. 15, 'sinners, of whom I am chief'.

9. *To make all men see.* Many MSS. omit the Greek word for 'all men': in that case the verb slightly changes its meaning 'to bring to light' governing the following words (R.V. margin).

the dispensation. Cf. i. 10, note. God is still thought of as the steward.

10. *The principalities and the powers.* Probably includes both the good spirits and the evil. As the Church lives its true life and nation after nation is brought in to expand and illustrate it, the good angels—no longer objects of worship themselves (the recent warning given to the Colossians (ii. 18) is probably in the writer's mind)—watch, as they had watched the life of the Lord (cf. 1 Tim. iii. 16), and look with eagerness (cf. 1 Cor. iv. 9; 1 Pet. i. 12: 'which things angels desire to look into') upon the beauty of the sight:

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[1] As in ch. 1 the triple form is essentially Trinitarian: heirs of the Father; members of the Body of which Christ is the Head; sharers in the promise of the Spirit.

be made known through the church the manifold wisdom of God, 11 according to the [1]eternal purpose which he purposed in Christ Jesus our Lord: 12 in whom we have boldness and access in confidence through [2]our faith in him. 13 Wherefore I ask that [3]ye faint not at my tribulations for you, which [4]are your glory.

[1] Gr. *purpose of the ages.*
[2] Or, *the faith of him*
[3] Or, *I*
[4] Or, *is*

while the evil spirits (cf. vi. 11, 12) watch also, dreading lest their power is being destroyed, and renew their wiles to counteract the good.

the manifold wisdom. In the Greek a beautiful poetical word, not merely 'variegated' but 'richly-variegated', 'many-faceted', fold after fold and each with a new beauty. Each Christian has to become a good (the word is καλός, good as seen) steward of this manifold grace of God (1 Pet. iv. 10, a good comment on this verse). Cf. Von Hügel's description of the Christian Year as bringing Good Friday and Easter Day so close together—'the entire prism of many-coloured fact and emotion, which only thus together give us the true Christian reality and life' (*Letters*, p. 303).

through the Church. i.e. the universal Church, but both Tyndale and Cranmer translated here and in 31, 'by the congregation', apparently meaning each separate church. That, too, is true, but in much limited measure.

11. Cf. i. 4 and 10. The Greek for '*purposed*' is ambiguous: it may combine the two thoughts *purposed* in the Christ before the ages, and also *wrought out* in the historic life of Jesus our Lord, the addition of 'Jesus, our Lord' suggesting the second meaning.

12. *boldness.* More exactly 'boldness in speech': we can go to the Father and tell Him everything and ask Him for all our needs (cf. John xvi. 23). After such access to God, the Christian gains boldness of speech to men (cf. vi. 19; Philem. 8).

our faith in him. These words also are ambiguous: either 'our faith in Him' or 'His faith'. Christ's faith in the Father and in us is always the ground of our access and confidence towards God.

13. 'I ask that *ye* faint not' almost certainly right: though the meaning 'that I faint not' is possible (cf. vi. 19, 20), no pronoun being inserted. But the ground of the consolation given 'which is your glory', the substance of the prayer in 14–19, and the buoyant tone of the whole Epistle, strengthened by the similar tone in Col. i. 24, Phil. i. 12, make it probable that this is an appeal to the Ephesians rather than a prayer to God for them. Armitage Robinson inserts ὑμᾶς, supposing that it has been carelessly dropped out after αἰτοῦμαι.

14 For this cause I bow my knees unto the Father, 15 from whom every [1]family in heaven and on earth is named, 16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; 17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, 18 may be strong to apprehend with all the saints what is the

[1] Gr. *fatherhood.*

14–19. Prayer for them. This combines the thoughts of i. 3–5 (sonship to the Father) and ii. 11–22 (the unity of Jew and Gentile in the new family).

15. *every family in heaven and on earth.* i. e. Gentile as well as Jew (cf. Ps. xxi. 28 (LXX), 'all the kindreds (*πᾶσαι αἱ πατριαί*) of the nations shall worship before thee', and contrast Isa. lxiii. 16–19): angels as well as men, every principality and power (10) (contrast the Rabbinic saying that God has two families, a higher and a lower, the angels and Israel). *is named.* Gets its name and thereby its recognition as being God's family, dependent on His fatherhood, because it implies an eternal fatherhood in Him; perhaps the present tense is to be pressed, 'is now being named', now that the barrier between Jew and Gentile is broken down, every nation is being recognized as a family of sons to the Father. This saying is attributed by Clem. Alex. (*Fragm.* 20) to our Lord, and may possibly be a quotation from a saying of His (cf. Resch., *Agrapha*, pp. 109, 209). The meaning of the verse will be the same if the marginal translation 'every *fatherhood*' is accepted, but this use is not found elsewhere in the N.T.

16. *that ye may be strengthened.* The word is the antithesis of *faint* in 13.

the inward man. The central personality which will abide after death, that which desires and wills and acts (cf. 2 Cor. iv. 16; Rom. vii. 22; 1 Pet. iii. 4), of which Christ may take possession, so that the Christian may say 'not I but Christ liveth in me' (Gal. ii. 20; Col. i. 27).

17. Notice the strength of each word—that *the Christ* (cf. i. 3, 10, 20, ii. 5) *may dwell* permanently (cf. ii. 22) in your hearts through faith, to the end that ye being *rooted and grounded* (cf. Col. i. 23, ii. 7, the Church is both a plant and a building, a vine and a temple, growing yet on a sure foundation) *in love may be strong.*

18. *ye may be strong*—completely, out and out strong, enough for such an effort, *to apprehend*—to take right down into your own minds (cf. i. 18), *with all the saints*—it is not knowledge that any individual or any separate community can attain or express by itself, there must be the essence of union with all, the sense of the value of the contribution made to the truth by the saints of the

breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him *be* the glory in the church and in Christ Jesus unto [1]all generations for ever and ever. Amen.

[1] Gr. *all the generations of the age of the ages.*

O.T. and all the Churches of Christ, *what is the breadth and length and height and depth*—St. Paul does not say of what: every reader can supply it: it may be of the mystery, of the grace of God, of the love of Christ: whichever it is, it is broad enough to reach the whole world, long enough to be eternal, high enough to reach the principalities and powers of the angels, deep enough to reach the powers of evil or to guide the believer after death. Ps. cxxxix is an excellent comment upon it.

19. *and to know the love of Christ*—the Christ not only as Incarnate, but as still working through his body (cf. 1 Cor. xii. 12), so every day capable of fresh recognition *which passeth knowledge*—which can never be fully recognized (cf. Phil. iv. 7, 'the peace of God which passeth all understanding'). There may also be a suggestion, reminiscent of the conceit of the Corinthians in their knowledge; so that the thought may also be 'which is better than any knowledge which we may have'.

that ye may be filled unto all the fulness of God. Cf. i. 23, note.

20, 21. Doxology. The duty of ascribing the glory always to God. The phrase may be influenced by liturgical forms already in use in the Church (cf. Rev. i. 6, iv. 11 and *passim*, 1 Pet. iv. 11), but it is reminiscent of the past chapters.

Now unto him that is able (i. 19, iii. 7, 16) *to do exceeding abundantly* (i. 8) *above all that we ask* (13) *or think* (18, 19) *according to the power that worketh*—perhaps, better, 'is being made to work' (cf. i. 11, 20)—*in us.*

unto him be the glory. There must always be a 'Non nobis, Domine' in our prayers and in our thanksgiving. Hence the repetition of the 'Gloria' after every Psalm and Canticle.

in the church (cf. 10)—not in the Church as thought of as living its own life, but also as it is in union with *Christ Jesus*, a Messiah manifested in the historic life of Jesus. It has been said that 'St. Paul was converted to the Christ, St. Francis of Assisi to Jesus': there is a real truth in the antithesis, but the historic life and death and resurrection of the Lord (ii. 5, 6) are always the background of St. Paul's belief in the Christ.

unto all generations of men which are included in the one everlasting age which includes all the different centuries: a stronger

phrase for eternity than is found elsewhere, suggested by i. 10, ii. 7, iii. 11.

Of *vv.* 20, 21, Charles Simeon said, 'I should think a life well-spent, out of heaven, to write upon that passage in a manner worthy of it.'

Additional Note.—*St. Paul on the unity of Jew and Gentile in the Church.*

'We have seen how the Roman Empire and its system influenced the missionary work of St. Paul, and how the Christian Church half consciously, half unconsciously entered into the imperial policy. It is therefore more than probable that St. Paul saw a definite analogy between the Church and the empire, and that the picture of the ideal Church drawn in the Epistle to the Ephesians, while he was himself a prisoner in Rome, was partly framed upon the ideal of the empire. That empire had originated in one small Italian city which had triumphed over its enemies, which had extended itself throughout the world, which had broken down all barriers of nationality, which had admitted aliens and foreigners to be fellow-citizens, and all this was summed up in its one head, the Emperor, the object of worship, the security for peace among the nations; while yet there still were enemies on the north and the east, against whom the empire had to be protected and the soldiers kept well armed for its defence. In the same way the Christian Church had its origin in one small race, chosen out before the foundation of the world for God's work. In the fullness of time it had found its one Head; it was summed up in the Messiah, the one Lord, our Peace, who had broken down the barrier of Jewish distinction and made both Jew and Gentile one in their union with Him. Those who had been strangers and sojourners had been made fellow-citizens with the saints; those who had been estranged from the commonwealth of Israel were made its members. The kingdom was the kingdom of the Messiah as well as of God. Yet still there was conflict in store—the principalities, the powers, the rulers of the darkness of this world, the spiritual battalions of wickedness in high places were threatening His work, and the Christian must stand as a soldier armed with the panoply of God.

'It is not quite so clear in which direction this analogy points with regard to our present point. There was an element of alliance and federation in the process of the growth of the empire; but that is not the main aspect which it would present to a provincial of St. Paul's time. It was rather a unity of conquest than of alliance; it was a unity of privilege granted freely to new comers by the central body.

'But the Epistle to the Ephesians supplies us with another theory of the origin of the Church's unity which is more convincing. It

has been called the most "churchly" of the Epistles, and it is admitted on all hands that the word "the Church" is used here, not of any local congregation, but of the Church universal, which included both Jew and Gentile, by whose history the manifold wisdom of God is to be made known to the universe.

'Now this clearly-marked conception of the Church, which is certainly more explicit than elsewhere in St. Paul, arises out of his meditations upon the nature of Christ and His relation to God the Father. In the Epistle to the Colossians he had dwelt on Christ as the image of God, the Firstborn of all creation, the Mediator of life, the Upholder of the universe; so in the Epistle to the Ephesians the one God and Father of all is the keynote. He has had one continuous purpose running through the whole of history, to sum up all things both in heaven and in earth in the Messiah; for the Messiah is His complete representative on earth, and this Messiah has been given as Head to the Church; hence there is one Lord, one Faith, one Baptism, one Body, as well as one Spirit. Christians have to guard jealousy the unity of the Spirit, and under His action the Church becomes in its turn the complete representative of the Messiah upon earth. The unity of the Church is therefore a quality which comes to it with its very life-blood; the Body is one because the Head is one; the Bride one because the Bridegroom is one; the Church one because God is one. The Epistle is a triumphant assertion that the Lord's great prayer was being answered, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one."[1]

'The historical relations of the Jewish with the Gentile Christians confirm the same conclusion. The chief problem of the first Christian century lay in the reconciliation of the claims of these two classes; but the fact that Gentile Christians had any claim at all in a body that was entirely Jewish rests upon the universal scope of the Lord's teaching and work. The Gentile Christians were not a great external body which federated itself with the Jewish Christian Church, but the Jewish Christian Church gradually drew within its own circle the Gentiles, because its teachers were convinced that Christ was Lord of all and that He was no respecter of persons. But when this principle had been perceived and acted upon there remained many open questions of the mutual relations of the two sets of Christians, and it is in his treatment of these that we shall recognize St. Paul's statesmanship.

'Before his conversion the Church had admitted within its pale the Samaritans, an Ethiopian eunuch, and a Roman centurion, and thus the Jewish barrier of race had been broken down. In St. Paul's first missionary journey, if not before, the principle was

[1] John xvii. 21, 22.

carried to its logical conclusion, and Gentile idolaters were also admitted. But many questions remained to be answered.

'(i) Were these Gentile Christians to be circumcised, to pass through the Mosaic law into the Christian Church? This was answered in the conference at Jerusalem, where St. Paul appeared as the champion of the Gentile freedom, and the decision was arrived at that the Mosaic law as such was not to be binding on the Gentiles, though they were required to observe certain regulations of it, the violation of which would have given offence to their Jewish brothers.

'(ii) But, again, were the Gentile Christians who were not observing the Jewish law to be placed on the same level, to be treated as the religious equals of the Jewish Christians who were observing it? Was it right for the two classes to eat together, to join in the common love-feast? This was the question answered in the discussion between St. Peter and St. Paul at Antioch; and again St. Paul was the champion of the Gentile freedom: on the ground that all alike were sinners, that Christ's redemption was universal, the principle of caste was banished from the Christian brotherhood.

'(iii) But, once more, were the Jewish Christians to go on observing the Jewish law? were they to circumcise *their* children and observe the Jewish festivals? To this St. Paul's answer is not quite clear, but at least it is certain that he tolerated such observance by Jewish Christians, and that he was willing to conform to it himself. For when, on his last visit to Jerusalem, he was told that his enemies charged him with having taught the Jews who were scattered throughout the Gentile world that they ought not to circumcise their children nor observe the Jewish customs, his answer was a willing conformance to a Jewish rite. To Jews he became as a Jew. The further question still, whether Jewish Christians were for ever to continue observing these customs, was not solved by him; time brought its solution by the destruction of the Jewish temple and city, and by the preponderatingly Gentile extension of the Christian Church.

'Now, when St. Paul started on his third missionary journey, the principle of Gentile freedom had long been conceded at Jerusalem; but it was not heartily recognized throughout the world, nor were the corollaries of it accepted. There was conflict in most of the Churches; there were the two sets of Christians, each sensitive, suspicious, critical of the position of the other, and St. Paul's treatment of the situation is full of interest.

'He first tries to create a sense of mutual dependence and obligation. The letters written during this journey enforce the collection for the poor saints at Jerusalem. The Gentile Churches in Achaia, Macedonia, and Galatia are pressed to lay-by week by week a contribution for the purpose; they elect their representatives to carry

it to Jerusalem. When Corinth flags in the work, Titus is sent to rekindle its zeal; the contribution is large, and St. Paul decides to go with them to convey it.

'The reasons for this stress upon the collection are most fully explained by St. Paul himself in 2 Cor. viii and ix. It was a natural expression of Christian charity, like the money which the Church of Antioch had previously sent to the Church of Jerusalem in the time of the famine there. It was also a proof to the Jewish Churches of his own loyalty to the terms on which the leading apostles had acknowledged the work of himself and St. Barnabas, and had given them the right hands of fellowship—"only they would that we should remember the poor, which, for this very reason also[1] (as well as because of the instincts of Christian charity), I was also zealous to do" (Gal. ii. 10). The collection was undertaken for the glory of God, and to show the readiness, the zeal, of St. Paul and his companions (2 Cor. viii. 19).

'But deeper still was the desire to create the sense of mutual obligation. The Jewish Churches had ministered their spiritual stores to the Gentiles; the latter were in their debt and ought to repay in such kind as they had, in earthly material help; then, in turn, he trusted that the Jewish Churches would be convinced of the reality of the Gentile Christianity; they would thank God for this proof of their subordination to the work of the gospel of the Messiah, and they would intercede with God for the Gentiles, and long for closer intercourse with them. The result would be an outburst of gratitude to God and of mutual intercession (2 Cor. ix. 12–14).

'St. Paul was therefore most anxious both that the Gentiles should contribute with open-handed liberality, and that the saints in Jerusalem should receive the gift with warm-hearted gratitude. He even asked for the prayers of the Roman Christians to secure this result (Rom. xv. 31). It was at the time of this anxiety—when he was longing for this proof of the unity of the whole Church—that he wrote the Epistle to the Romans, the most universal of all his Epistles, and it was after the anxiety had been dispersed, after the gift had been accepted at Jerusalem, that he wrote the other universal Epistle, that to the Ephesians. The one is written to the centre of the Gentile world, the other to a group of Gentile Churches in and around Ephesus. Both are full of the thought of conciliation, of drawing Jew and Gentile together, but the one dwells more on universal need (πᾶς), the other on ultimate unity (εἷς, ἑνότης).

'The Epistle to the Romans dwells on the universality of sin and the universality of salvation; all alike have fallen short of the

[1] *καὶ αὐτὸ τοῦτο*: probably, as suggested by Hort (*Jud. Christianity*, p. 67), this is the adverbial accusative. Cf. 2 Cor. ii. 3, *καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην σχῶ*.

glory of God, and salvation is offered to all, whether Jew or Gentile; hence, great as were the Jewish privileges in the past, all were now equal objects of God's grace; neither might the Jew despise the Gentile, nor the Gentile the Jew; each must bear with the other, for the Messiah had received them all. It is an attempt to produce brotherly feeling by the sense of dependence upon a common Father and a common Redeemer.

'The Epistle to the Ephesians is written in a brighter tone, but the line of treatment is the same; it is not an argument, but a grateful recognition of a fact. Its tone is, "Thank God, Jew and Gentile alike, though both have been sinners, have both been forgiven by God in His Son, and therefore are united in one Body, the Church; and their main duty is to preserve the holiness and the unity thus granted to them." In writing the Epistle to the Romans St. Paul had detected a new danger in the Christian Church: the Gentiles who had once been the despised might become the despisers;[1] the engrafted wild olive might boast itself against the natural branches; the new privilege granted to the Gentiles might be misused, as the old privilege of the Jews had been, and might be turned into a source of self-satisfiedness and forgetfulness of the sense of dependence upon God. Now this danger would naturally be greater in the Asiatic Churches, and the warning is perhaps rather clearer in the letter to them. St. Paul dwells on the continuity of God's plan; it has been thought out before the foundation of the world, it was centred in the commonwealth of Israel, it was summed up in the Jewish Messiah, it spiritualized the promises given to the Jews; hence the Gentiles must remember that they were once estranged, that it was an act of God's grace by which they had been brought into the one body, and they must be on their guard against all vices which would destroy unity. St. Paul appears here as the champion of the despised Jew against the despising Gentile. As we look at his whole work we see that he is not merely the advocate of Gentile freedom; he is rather the advocate of Christian brotherhood. His interests are not limited to the salvation of individuals, nor to the rights of a party; he has a clear ideal conception of a universal kingdom, of a Catholic Church, of one new humanity, and he tries to uphold it in practice by becoming the champion of any section of humanity whose rights were imperilled, by binding together both sections by the sense of mutual indebtedness and by acts of mutual kindness, and, above all, by checking all pride and conceit and scorn by the sense of universal sinfulness, of indebtedness to a common Saviour, of dependence for their very life upon the one Father, from whom every family, whether in heaven or in earth, is named.' (*St. Paul, the Master Builder*, pp. 43–57.)

[1] Cf. St. Jerome's comment, quoted by Swete, on Mark vii. 28, '*O mira rerum conversio! Israel quondam filius, nos canes.*'

4 1 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, 2 with all lowliness and meekness, with longsuffering, forbearing one

Chapter IV

IV. The moral appeal springs directly out of the doctrinal statements (cf. Rom. xii; Col. ii). The continuity of the work of God's grace and the breaking down of the barriers between Jew and Gentile have revealed the unity of mankind; and unity is the keynote of this section (the word occurs twice in it and nowhere else in the N.T.) First we have the duty of mutual respect (2–3): then a description of the unity (4–6). But within the unity there is great diversity, great variety of gifts: each Christian must realize the value of his brother's gifts, and all must work together to the edification of the whole body (cf. 1 Cor. xii and xiii, throughout). The Church is to be as 'manifold', as 'richly variegated', as the wisdom of God (iii. 10).

1. *the prisoner in the Lord*, who has incurred imprisonment in the service of the Lord, and who is still using that imprisonment in His service, making it the ground of appeal to them (cf. iii. 1, vi. 20, notes).

the calling wherewith ye were called—at the time when the message of the Gospel was first brought to you: but the voice still calls to service (cf. 1 Thess. v. 24), 'Faithful is he that calleth you, who will also do it.' The qualities chosen are suggested by chs. i and ii.

2. *lowliness*—as those who have had to be saved by grace from sin: who should always be in the Godward attitude of dependence and gratitude (i. 3–14): always manward in the attitude of respect for others (Phil. ii. 3), not thinking of themselves more highly than they ought to think (Rom. xii. 3). It is a favourite word with St. Paul (five times, elsewhere in N.T. only once), perhaps coined by him, but the corresponding adjective and verb are found in the LXX (Ps. cxxx. 2; Prov. xxix. 23 (LXX)) in a good sense. The O.T. thought of God had lifted the word above the meaning which the cognate adjective had in classical Greek of '*low*-mindedness', 'meanness', and the Incarnation deepened and extended its use. It is almost equivalent to the 'poor in spirit' of the First Beatitude.

meekness—in our attitude to man, when we take the initiative in approach to him: this and lowliness are a part of the Imitation of Christ (cf. Matt. xi. 29), 'I am meek and lowly in heart': and the combination of them as the first qualities necessary may be due to a reminiscence of that saying (cf. v. 1). It corresponds with the Third Beatitude.

long-suffering, forbearing one another—in our attitude to man in response to his treatment of us: both to fellow Christians (Rom. xii. 10) and to all men (ib. 18): but here mainly to fellow Christians.

another in love; 3 giving diligence to keep the unity of the Spirit in the bond of peace. 4 *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all,

3. *giving diligence*—making a quick and serious effort ('*bisie* to keep', Wyclif, 'diligent to keep', Tyndale, Cranmer)—it will be a difficult task—to preserve intact the unity which the Spirit realized by uniting Jew and Gentile (ii. 14–22); but you must use the uniting bond (the word is a stronger form of bond, not a hampering but a strengthening bond) of the peace which He who is our peace created (ii. 14, 15).

4–6. A rhythmical description of the unity: perhaps intentionally sevenfold to indicate its completeness: perhaps also intentionally falling into a stanza: with the corresponding lines 3 · 3 · 1 · 3, and so semi-consciously Trinitarian. The stress is on the commencement of the Christian Life, with a frequent contrast with the previous life lived by Jew or Gentile.

(*a*) One Body (ii. 16): one Spirit (ii. 18, 22): one hope (i. 18).

That is what all will find, as they respond to the call; they will not get salvation alone: they will get a richer gift: they will become members of a body.

(*b*) One Lord (not 'many Lords' as the heathen had worshipped; 1 Cor. viii. 5).

One faith (one allegiance and one *profession* of allegiance: with allusion to the formula 'Jesus is Lord'; 1 Cor. xii. 3).

One baptism (not many baptisms as among the Jews; Heb. vi. 2): not two, both John's and that of Jesus (John iii. 25; Acts xviii. 25, xix. 3): perhaps, also, not daily ceremonial baptisms (as among the sect of the Hemerobaptists, a Jewish-Christian body in existence in the first century, *v.* Lightfoot, *Col.* Additional Note on *The Essenes*).

(*c*) The ultimate source of the unity.

One God (not many; 1 Cor. viii. 5) and Father of all (cf. iii. 15).

(*a*) Above all, in His transcendence.

(*b*) Through all, by His creative activity.

(*c*) In all, as the inspiring power.

The word '*all*' may be neuter: 'all *things*' as well as 'all *men*' (cf. Col. i. 16), but as the thought is of the conscious allegiance of men to the Lord, it is more probably masculine.

This should be compared with the earliest forms of Creeds.

The Creed of Jerusalem:

I believe in the Father, and in the Son, and in the Holy Spirit, and in one baptism of repentance.

who is over all, and through all, and in all. 7 But unto each one of us was the grace given according to the measure of the gift of Christ. 8 Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men.

The Creed of Caesarea:

We believe in one God, Father, Almighty
. . . . .
and in one Lord, Jesus Christ
. . . . .
through whom all things came into being.
. . . . .
We believe also in one Holy Spirit.

It is perhaps surprising that St. Paul does not add 'and in one bread' (1 Cor. x. 17), but he is speaking of the commencement of the Christian Life, not of its sustenance, and perhaps he may have included the thought of the 'one bread' in the 'one body'. It is interesting to place side by side with this sevenfold list of 'unities' those which are added elsewhere: 'one mediator between God and man' (1 Tim. ii. 5), 'one offering' (Heb. x. 14), 'one bread' (1 Cor. x. 17), 'one flock', 'one shepherd' (John x. 16), 'one heart and soul' (Acts iv. 32), 'one even as we are' (John xvii. 11).

7. Cf. 1 Cor. xii throughout, and John i. 14, 'full of grace and truth', iii. 34, '(God) giveth not the spirit by measure', and 'of his fulness we all received', i. 16.

8. *he saith.* i.e. God or perhaps Scripture: the quotation may possibly be from some Christian hymn based on Ps. lxviii (cf. v. 14), or directly from Ps. lxviii. That is a paean in honour of some deliverance by Jehovah of His people, when He was regarded as coming down from heaven, capturing His foes, distributing His spoils among His followers, and returning to heaven. So Christ's Incarnation had been a coming down, a great conquest of the powers of evil, a return at the Ascension, followed by the gifts of the Ministry (cf. Acts ii. 33; 2 Cor. ii. 14; Col. ii. 15).

he led captivity captive may well include both 'rebellious *men*', 'the sons of disobedience' (ii. 2), and also all spiritual powers of evil, 'the world rulers of this darkness' (vi. 12; cf. Col. ii. 15).

and gave gifts unto men. This is a striking alteration of the Psalm which has 'received gifts among (or 'for') men'. But the reference in the Psalm is probably to the institution at Mount Sinai of the Ministry of the Levites, who were described both as gifts given to God by the people, and also as gifts given back by God to Aaron and his sons to help in the Ministry (Num. iii. 6, 9, viii. 6, 11, 13, 16, xviii. 6). St. Paul naturally prefers the latter thought as more appropriate to the Christian Ministry, and a similar change is found in the Jewish Targum, which applies it to the gift of the Law.

9 (Now this, He ascended, what is it but that he also descended [1]into the lower parts of the earth? 10 He that descended is the same also that ascended far above all the heavens, that he might fill all things.) 11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

[1] Some ancient authorities insert *first*.

9. Application of the Psalm to Christ: with Him, too, there was an Ascent, and that implies a descent, the object of which was to complete the redemption of all things in Heaven and earth (cf. i. 23). *the lower parts of the earth* is ambiguous: in might mean Hades (cf. Ps. lxiii. 9), the abode of the dead, the thought being that the dead as well as the living were to receive the message of salvation, for which cf. Phil. ii. 10 and Rom. xiv. 9, 'To this end Christ died, and lived again, that he might be Lord of both the dead and the living'. This is the most common Patristic explanation, but there is nothing in this context to suggest it. So more probably the genitive is explanatory, 'the lower parts which are the earth', and the reference is to the Incarnation, cf. Ps. cxxxix. 15, 'My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth' (i.e. in my mother's womb). But the word 'first', 'he descended first', of the A.V. is not in the best texts. If it is omitted the reference will be to the Ascent followed by the descent on Pentecost (cf. ii. 17, note). For the whole thought of the verse cf. John iii. 13. It has influenced the writer of the Odes of Solomon—cf. Ode x—'The Lord hath caused to dwell in me His deathless life, and given me that I might speak the fruit of His peace: to convert the souls of those who are willing to come to Him, and to lead captive a good captivity for freedom' (cf. also Ode xxii).

11. *some* to be *apostles*: this avoids the ambiguity of the A.V. 'some Apostles', where some has been quite wrongly interpreted as a dative = 'to some'. As in 1 Cor. xii. 28 these titles are not exactly titles of offices in the Church, but rather express different functions: they start with those who are not localized; they end with those that are, and even so they are not mutually exclusive, e.g. St. Paul describes himself as both apostle and teacher (1 Tim. ii. 7). *Apostles* commissioned by Christ Himself or by whole Churches for founding new churches (The Twelve, St. Paul, Barnabas, Silvanus, Timothy: Acts xiv. 4, 14; 1 Thess. ii. 6). *Prophets* with special inspiration for prediction (Agabus: Acts xi. 28, xxi. 9) or for spiritual appeal (1 Cor. xiii. 2, xiv. 3), either men or women (1 Cor. xi. 4, 5; Acts xxi. 9). For the itinerating work of these two classes see Didache, ch. xi. *Evangelists*—this is the most difficult to define: it is applied to Philip (Acts xxi. 8) and to Timothy (2 Tim. iv. 5) and will include any one who first carried or

12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: 13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of

explained the good news, such as Aquila and Priscilla (Acts xviii. 26): perhaps even as early as this it might include composers or colporteurs of written Gospels: for this class see Euseb. *H. E.* iii. 37. *pastors and teachers* are classed together, and would each apply to the local presbyters, whether as shepherding and 'feeding' their flocks (Act xx. 28) or as teaching them (1 Tim. v. 17, which, perhaps, implies that some shepherds were not teachers also).

12. *for the perfecting of the saints*—the word applies equally to the restoration of those who have fallen (cf. Gal. vi. 1, 'restore', Matt. iv. 21, 'mending') and to the completion of what is good as far as it goes (1 Thess. iii. 10; 2 Cor. xiii. 9)—*unto the work of ministering*: it is not clear whether this is parallel to the last clause, still describing the work of the Ministry, or, more probably, subordinate to it, describing the work of all the saints, perfecting the saints for their work of ministering, every Christian being committed to a task of service, the rich to help the poor (Rom. xv. 25): the servant to help his master (Philem. 15): like their Master, they are not to be ministered unto but to minister, cf. 2 Tim. iii. 17, 'that the man of God may be *complete*, furnished *completely* unto every good work' (where the Greek words are akin to that for '*perfecting*' here). *unto the building up of the body of Christ*: this, too, probably applies to the work not of the Ministry but of the Saints, every one, man or woman, having to make his contribution to the building, and the Ministry having to remind and prepare them for this. It is most suggestive to put side by side with this the quotation from Ps. xl. 7 in Heb. x. 5: As God had prepared a body for His Christ to do His Will, so the Christian Ministry has to prepare a new body to carry on Christ's work of service to the world.

13. *till we all attain to*—the metaphor is from a voyage, reach our journey's end, and it is interesting to compare the aim of the O.T. (Acts xxvi. 6), 'the promise made of God unto our fathers' and St. Paul's own aim (Phil. iii. 11), 'the resurrection from the dead'.

the unity of the faith, better '*the faith in*', *and the knowledge of the Son of God*, knowing and trusting all that is meant by the Christ being the Son of God, the revelation of what human nature can be, and the universal love of the Father for all His children; a knowledge greater than any revealed by the prophets (Heb. i. 2). The genitive may also possibly imply 'the faith and knowledge' which the Christ had of His true sonship, and which He now hands on to His members.

unto a full-grown man (cf. ii. 15). *Not* 'unto full-grown men'. That would be true also, but would lay stress on individual dif-

the fulness of Christ: 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; 15 but [1]speaking truth in love, may grow up in all things into him, which is the head, *even* Christ; 16 from whom all the body fitly framed and knit together [2]through that which every joint

[1] Or, *dealing truly*
[2] Gr. *through every joint of the supply.*

ferences: here the stress is on the collective unity, the dead with the living, and all with Christ their head (cf. 1 Thess. iv. 17).

14. *tossed to and fro and carried about* (cf. 13, note). The metaphor of the voyage is carried on and mixed up with that of growth (cf. Jas. i. 6).

by the sleight of men, lit. dice-playing, gambling: it implies recklessness, cunning, trickery, the attempt to draw others from straightforwardness. The language here is more severe than in Col. ii. 20–3, perhaps with recollection of the exorcists and magical arts with which St. Paul had to deal at Ephesus (Acts xix. 13, 19). The Greek, which might be translated '*the* doctrine', '*the* men', '*the* error', may imply a definite allusion.

after the wiles of error, rather, the deliberate plans, the careful scheming to entice you, perhaps including the thought of tampering with the truth, cf. Polyc. *ad Phil.*, 7, '*tampering* (in Greek the verb is cognate with the word for "*wiles*") with the oracles of the Lord to adapt them to their own desires.'

15. *speaking truth* (cf. 25), but more widely 'dealing truly' (marg.): being in all things truthful, sincere, real in the spirit of love: it stands in antithesis to every part of *v.* 14, to the instability of children, to the gambling, reckless, scheming and tampering with truth on the part of men. It includes St. John's phrase (iii. 21) '*doing the truth*'.

16. The stress on unity is now followed up by stress on the contribution of each part to the unity; the reference being both to each new group of Christians brought into the whole Church and also to each individual in each group. Two metaphors are combined, that of the body, each joint adding to the working power of the whole, and that of the architect picking out his stones and fitting them one by one to form the whole building: the body becomes its own architect (cf. ii. 20–2).

that which every joint supplieth: the Greek word for 'supply' was originally used of the liberal act of a citizen contributing to the expenses of the chorus in a play at the theatre: it had come to mean 'to furnish' or 'equip' for any purpose. Is it possible that St. Paul, with the thought of the beauty and melody of the true Chistian life (cf. iii. 10, v. 19, 20) in his mind, may have the original suggestion of the word in his mind?

supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from

according to the working: not simply according to the function of each, but according to the effective working, the effort which each part makes, cf. i. 19, iii. 7 where the same word is used of the Divine working. 'The law of growth for the individual is this: that he should learn more and more to live as a part of a great whole: that he should consciously realize the life of membership and contribute his appropriate share towards the completeness of the corporate unity: and that thus his expanding faculties should find their full play in the large and ever-enlarging life of the One Man' (A. Robinson). This is equally true of the relation of each part of the Catholic Church to the whole: throughout the whole section there is probably at the back of the simile of the body and its unity with the Head also the thought of the Empire and its unity under the Emperor (cf. ii. 13) as the Stoics applied the same simile to that, cf. Marcus Aurelius ix. 23, 'As you yourself are a part of a social structure helping towards its fulness, so let every course of action by you help to fill out the social life: any course of action which does not do this, destroys the unity.'

IV. 17–V. 9. Moral appeal based on the preceding doctrine: partly negative, not like the Gentiles, not as unwise (cf. ii. 1–4, iii. 11–12), but mainly positive, as imitators of God, able to share His life, as His sons (i. 5), members of His Body, having to secure unity (iv. 1–16): and for this purpose cultivating a Christian ideal of family life. A comparison of the standards appealed to is suggestive (i) not as the Gentiles, 17, cf. 1 Thess. iv. 13, v. 6; (ii) as members one of another, 25, cf. Rom. xi; 1 Cor. xii; (iii) as beloved children, v. 1; (iv) as becometh saints, v. 3; (v) as children of light, v. 8; (vi) as wise, v. 15; (vi) as unto the Lord, v. 22, vi. 5, 7. Notice, also, how frequently the term '*Lord*' is added in this practical section. 'Lord means Master.'

17. *vanity*, rather *aimlessness*. They did not grasp the true purposes of life, they felt after God, but so seldom reached Him, and never in all the full reality of their nature (cf. Rom. i. 21), 'they became *vain* in their reasonings' (cf. Acts xiv. 15).

18. *darkened, alienated*: the passives imply the action of God Himself; so also does the 'hardening' of their hearts: but this was the result of their own action; they were ignorant when they might have known more; they had given themselves up to evil lives (cf. Rom. i. 20–32).

the life of God because of the ignorance that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, [1]to work all uncleanness with [2]greediness. 20 But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of

[1] Or, *to make a trade of* [2] Or, *covetousness*

the life of God—the life which God gives, but which is His own life, given out to man (cf. 2 Pet. i. 4). Cf. 'the peace of God', Phil. iv. 7.

hardening or perhaps 'blinding': the Greek, perhaps, implies God's action (cf. Mark. iv. 11), though it may be translated 'hardness' or 'blindness', it is used specially of the eyes; a cataract had formed over the eyes of their hearts (cf. A. Robinson, Add. Note).

19. Notice the strength of the condemnation: they have deadened their conscience and do not even feel its stings ('*being past repentance*', Tyndale, Cranmer); but there is a possible variant reading 'having given up all hope' ('*dispeiring*', Wyclif, '*despairing*', Rheims). They have been traitors to themselves, and have handed over body and soul to unbridled wantonness (the word suggests either violence or sensuality), to carry out or perhaps 'to make a trade of' (marg. cf. Acts xvi. 16, xix. 24) uncleanness and desire to get more than they have a right to (the word perhaps suggests adultery (cf. 1 Thess. iv. 6) or only unfairness in money dealings; in Col. iii. 5 it is identified with idolatry).

20. *learn Christ*, better '*learn the Christ*': the meaning of the whole Christ (1 Cor. xii. 12): head and body all united, as God's anointed servants, with eyes opened to see His will and their heart set on doing it: so they had heard at their first conversion, when they heard His voice (cf. 1 Thess. ii. 13) and acknowledged Him as Lord (1 Cor. xii. 3): so more fully when they were once 'in Him', they were taught subsequently. But the standard of all such teaching must be truth as seen in the historic life of Jesus, that life which is still existing in Him and is given forth to us (cf. 2 Cor. iv. 10, 11). St. John's Gospel is the best exponent of truth or reality as it is in Jesus, and of the sense of the mystical inherence of all believers in Him (cf. John xiv. 20, xvii, 21, 22).

22–4. *The old man . . . the new man*: perhaps a reminiscence of the contrast between the first and the second Adam (Rom. v, 1 Cor. xv): but this expanded—the old personality (cf. 18, 19), which leads gradually to callousness and death (contrast the 'uncorruptness' of the love

deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, [1]which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another.

[1] Or, *which is after God, created &c.*

of Jesus Christ, vi. 24), as it follows the desires of the misleading error (cf. 14): and the new personality created anew in the image of God (cf. Gen. i. 26), which exhibits itself in the performance of duty to God and man, and in consecration to God which is inspired by the truth (cf. Col. iii. 9, 10; 2 Cor. v. 17). The Greek tenses in 'put away' and 'put on' point to a definite time, that of baptism; but that for 'be renewed' implies a constant new start, and frequent renewing of youthfulness (cf. Isa. xl. 30, 31).

25–V. 9. The contrast with the Gentile life still remains, but is combined with the appeal to preserve unity by avoiding the vices which destroy it and cultivating the virtues which secure it. In this section we have (i) reminiscences of the O.T. (iv. 25, 26, v. 2) and the commandments of the second table are all covered by the commands here; (ii) an allusion to Hellenic motives and ideals (iv. 25); (iii) a quotation from a Christian hymn (v. 14); (iv) the sayings in iv. 26[b], 27, 30 are quoted in later writers as sayings of the Lord, so that St. Paul may be adapting them from Him. Hence it is possible that St. Paul is expanding some existing list of moral duties which embodied what was best in Jewish and Gentile ethics and lifted it to the higher level of 'the life of God' as manifested in the life of Jesus. The lofty spiritual privileges of chs. i and ii have to be exhibited in the simplest duties of daily life.

25. *speak ye truth each one with his neighbour* (cf. 24). Almost an exact reminiscence of Zech. viii. 16. The Greek preposition is different, bringing out more closely the union of man with man: *not* 'to' but '*with*' his neighbours. It takes two to tell the truth.

members one of another—this would make special appeal to Greeks, with the Stoic teaching of mankind as one body (cf. Seneca *Ep.* 95 § 52, 'We are all limbs of a great body'; Marc. Aurel. vii. 13, 'you have constantly to say to yourself "I am a member of a rational whole". If you only say I am "a part" (μέρος), *not* "a member" (μέλος) you do not yet love men from the bottom of your heart: you have no certainty of joy in doing kindness: it is only a right duty: not yet a kindness to yourself'). Theodoret interestingly points out the way in which the various parts of the body transmit their sensations to each other.

26 Be ye angry, and sin not: let not the sun go down upon your [1]wrath: 27 neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. 29 Let no corrupt speech proceed out of your mouth, but such as is good for [2]edifying as the

[1] Gr. *provocation.* [2] Gr. *the building up of the need.*

26. *Be ye angry and sin not*: from Ps. iv. 5 (LXX), an evening Psalm: the Hebrew probably means *Tremble* before the thought of God's judgement and avoid sin, but the Greek sanctions and enforces a righteous *indignation* such as the Lord showed (Mark i. 41, iii. 5), but requires all personal feeling to be kept out of it and reconciliation to be made before night.

let not the sun go down upon your wrath—possibly a reminiscence of Deut. xxiv. 15, though the reason there is different; possibly also of the Pythagorean rule that if any of their members abused another in a moment of anger, they must before the sun goes down shake hands and become reconciled. Plut. *de amore fratrum* 488 B (quoted in A. Robinson). Abrahams (*Studies in Pharisaism*, i, p. 161) refers to a Jewish Rabbi who every night on going to bed said, 'Forgiveness be to all who have troubled me'.

your wrath: the word implies a growing feeling, '*exasperation*'; make up your quarrel or you will find what is now only a feeling of irritation to be a settled mood of anger by to-morrow. The verb is often used of the 'provocation' of others, and might possibly here include the effect of abuse upon the abused.

27. *neither give place to the devil*: the *devil* might be translated 'the slanderer', i.e. any man who might do mischief and cause variance by slander ('*the backbyter*', Tyndale, Cranmer): but more probably it is the Evil Power (cf. vi. 11, 12), thought of not simply as the opponent of God (Satan), 'but as the accuser of the brethren' (Rev. xii. 9, 10), the slanderer, the setter at variance, always on the look out for an opportunity to produce a quarrel, and destroy the unity of the Body, seeking whom he may devour (1 Pet. v. 8; Acts xiii. 10). A good comment on the whole verse and on this phrase will be found in Hermas, *Mand.* v and xii. 5.

28. *him that stole*, more exactly 'him that steals', who supports himself by constant thefts (cf. 1 Cor. vi. 10). It is interesting to notice the climax in the reasons given for manual labour: (i) 1 Thess. iv. 12, the man's own good name and independence; (ii) here, the opportunity of hélping another; (iii) Titus iii. 14, the opportunity of helping the needs of the society in which he lives, cf. Acts. xx. 34, 35: all three reasons influenced St. Paul himself.

29. *for edifying as the need may be*—better, 'the building up of the need', meaning 'the improvement of the occasion'. This may refer

need may be, that it may give grace to them that hear. 30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: 32 and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave [1] you.

[1] Many ancient authorities read *us*.

both (1) to ordinary conversation: there is an awkward silence, a gap, something has been said which shocks or annoys: the Christian turns the conversation or says some soothing words: the hearers are pleased, the gap is filled up: *and also* (2) to public speaking in the assembly, never to be worthless, aimless, always devoted to meeting some special need of the hearers, giving them edification, comfort, consolation (cf. 1 Cor. xiv. 3). It is said that Pericles, before making a speech in the Athenian Assembly, always prayed to the gods that no word might fall from his lips which did not suit the need of the moment (Wetstein). There is a variant reading, which may possibly be right—'for the edifying of faith': '*for the edificacioun of faith*', Wyclif.

that it may give grace, i.e. pleasure, but more than pleasure, the uplifting power that pleasure brings (cf. Col. iv. 6, and Luke iv. 22 for such words of grace).

30. *grieve not the Holy Spirit.* This saying is attributed to our Lord (*de Aleatoribus*, ch. 3), and may be a quotation from Him, known to St. Paul either by oral tradition or some document (cf. *Resch. Agrapha*, § 92). It may be suggested by Isa. lxiii. 10, 'they rebelled and grieved His Holy Spirit' (cf. 1 Thess. v. 19). The reference here is mainly to speech (cf. v. 18, 19). An excellent comment on it is in Hermas, *Mand.* x. 2, where both despondent and angry speech are said to grieve the Spirit, for it was given as a bright cheerful spirit (ἱλαρόν).

sealed unto the day of redemption (cf. i. 13, 14 note).

31. *Bitterness* and *malice* describe the temperament—either in relation to itself, soured, irritable, or in relation to others, uncharitable, resentful—out of which may spring at any moment a fit of passion (wrath) leading to violent, uncontrollable language (clamour), or a settled anger against some person which may lead to constant abuse of him (railing).

32. *tenderhearted*, the word which in classical Greek meant 'stout-hearted', 'courageous', has in the light of Christ's life become 'tender-hearted'. Cf. Lady E. Carew's lines:

> Truth's school for certain doth this same allow,
> Highheartedness doth sometimes teach to bow.

forgiving each other—this is the central thought, but the word will also include that of all free *giving*; giving freely of your own gifts

5 1 Be ye therefore imitators of God, as beloved children; 2 and walk in love, even as Christ also loved you, and gave himself up for [1] us, an offering and a sacrifice to God for an odour of a sweet smell. 3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh

[1] Some ancient authorities read *you*

to each other, as God in Christ gave freely of His gifts (cf. 16 note). Abrahams, *Studies in Pharisaism*, i, ch. xix '*God's forgiveness*', ch. xx '*man's forgiveness*' should be read as showing how high the Jewish standard of forgiveness was.

Chapter V

V. 1. *Be ye*—or better '*become*', 'show yourselves to be'—*imitators of God*, a bold phrase, perhaps reminiscent of the Lord's own command, 'Be ye therefore merciful, as your father is merciful' (Luke vi. 36), and of the similar command to the Jews 'Ye shall be holy, for I the Lord your God am holy' (Lev. xix. 2). 'The character of our God and our calling in the Church, these are the great foundations of Christian morality' (Goudge). It is still the imitation of God as manifested in Christ (iv. 32), a plea for a forgiving and a brotherly spirit, as all being children of the one Father and objects of His love.

gave himself up (cf. 25, Gal. i. 4, ii. 20), in each case, probably, a conscious reminiscence of the Suffering Servant (cf. Isa. liii. 9, 11). *an offering and a sacrifice*—the two words embracing both life and death, the devotion of the whole life to the service of God and the atoning sacrifice of the death (iv. 32), probably a conscious reminiscence of Ps. xl. 7, expanded in Heb. x. 8, 9. *for an odour of a sweet smell*—frequent in the O.T. as an anthropomorphic expression of God's welcome acceptance of a sacrifice: used by St. Paul metaphorically of what is pleasing not only to God but also to men (cf. Phil. iv. 18; 2 Cor. iv. 14–16).

3–14. *Purity* (cf. 1 Cor. vi. 7–11; Col. iii. 5–8). All these passages may depend upon some traditional list of moral rules: here they are expanded by the contrast between light and darkness: this may point to instruction given at the time of Baptism, which was early called 'enlightenment' (φωτισμός): the metaphor is common both in St. Paul (1 Thess. v. 5; Rom. xiii. 12; 2 Cor. vi. 14; Col. i. 12) and in St. John.

3. *covetousness* (cf. iv. 19 note). The context here suggests adultery, but need not be limited to that. Cf. 1 Cor. vi. 8, 'ye yourselves do wrong and *defraud*, and that your brethren'.

let it not even be named among you. So the Israelites were forbidden to mention the name of the heathen gods. Exod. xxiii. 13, 'make no mention of the name of other gods, neither let it be heard out of thy mouth'. Deut. xii. 30, 'see . . . that thou inquire not after

saints; 4 nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. 5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom

their gods saying, How do these nations serve their gods? even so will I do likewise'. Cf. Aristotle, *Pol.* vii. 17, 'From talking lightly about anything shameful springs very easily the doing of it.'

4. *jesting*, literally 'adaptability, 'versatility', the word had degenerated into a bad sense; Aristotle defines it as 'refined, gentlemanly insolence' (*Rhet.* ii. 12) midway between buffoonery and boorishness (*Nic. Eth.* iv. 8). 'Smartness', 'clever innuendo', 'doubtful badinage' might express it. Trench notes that a character of this kind in Plautus (*Miles Glor.* iii. 1) boasts that it was natural to him because he was born at *Ephesus* (cf. Trench, *Syn.* § xxxiv for each of these three words).

not befitting—'not comely', Tyndale, Cranmer. 'being to no purpose'—Rheims.

but rather thanksgiving: the Greek word exactly balances that for 'jesting', with the same number of letters, and the same beginning and ending, and is perhaps purposely chosen for that reason, but it is a favourite word with St. Paul though rare elsewhere in the N.T. The first thought here is thanksgiving that you have been saved from such sins (cf. 1 Cor. vi. 11), but St. Paul would agree that it is 'meet and right at all times and in all places to give thanks' (cf. 20 and Col. iii. 16, 17).

5. *ye know of a surety.* The Greek words are very emphatic, combining two kinds of knowledge, 'ye *know recognizing* the truth of it': 'ye know' may refer to the instruction given to converts at first (cf. 1 Cor. vi. 2, 3, 9, 15, 16); *recognizing the truth* to their subsequent realization of its truth (cf. John x. 38).

covetous man, which is an idolater (cf. Col. iii. 5): if 'covetous' is used with the thought of adultery (cf. 'thou shalt not covet thy neighbour's wife') this contrast may be suggested by the close connexion of immorality with idol-worship: but the thought is wider, that all covetousness, all selfishness, all determination to have more than one's right share in material blessings is to place Mammon in the place of God; perhaps a reminiscence of the Lord's saying (Matt. vi. 24), cf. 1 Tim. vi. 10. The thought was already Jewish. Cf. *Test. xii Patr. Jud.* 18, 'Be on your guard, my children, against fornication and the love of money . . . these separate from the law of God. . . . Such a man serves two opposite passions, and he cannot obey God.' The whole chapter is an excellent comment on this verse. It is taken up by Polycarp *ad Phil.* xi, 'If a man does not abstain from covetousness, he will be defiled by idolatry.'

The kingdom of Christ and God. This full phrase occurs only here in the N.T. Each word is emphatic. Subjects of a king who is *the*

of Christ and God. 6 Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. 7 Be not ye therefore partakers with them; 8 for ye were once darkness, but are now light in the Lord: walk as children of light 9 (for the fruit of the light is in all goodness and righteousness and truth), 10 proving what is well-pleasing unto the Lord; 11 and have no fellowship with the unfruitful works of darkness, but rather even [1]reprove them;

[1] Or, *convict*

Christ, whose members we all are, so that we are committed to do His will and to win others to Him, and a King who is also *God* of purer eyes then to behold iniquity and with power to punish it. In 1 Cor. vi. 9 the same command is based only on *the Kingdom of God*. As so often in this Epistle, there may be an implied contrast with the Empire of Rome.

6. Cf. ii. 2, 3. 7. *partakers with them*, contrast iii. 6.

8. *children of light.* Cf. sons of light (1 Thess. v. 5), the sons of the light (Luke xvi. 8). The contrast between darkness and light is universal in all teachers of morality and religion. In the pagan mysteries the initiated passed from a darkened into a lighted chamber: converts were admitted to the Christian Church by the rite of 'enlightenment', Baptism (cf. i. 18, note). The thought springs from the thought of God as Light, and so is akin to the pagan instinct which led to the worship of the sun (cf. Gen. i. 3), but this moralized into spiritual light (cf. Ps. xxxvi. 9, 'In thy light shall we see light'). This was applied to Himself by our Lord (John viii. 12), and to His followers (Matt. v. 14), and it combines for them two thoughts:

(i) You are brought into the light and all that you do will be seen and known (cf. John iii. 21, xii. 36; Rom. xiii. 12, 13; 1 Thess. v. 4–8; Acts xxvi. 18; 1 John i. 7, ii. 8).

(ii) You have been enlightened and should be the spreaders of light (Matt. v. 14, 16; 2 Cor. iv. 6; Col. i. 12).

This is much more suggestive now from the analogy of the sun: not only light and warmth but healing stream forth from it for the body, and spiritual light, warmth, and healing from 'the light of the world', 'the sun of my soul'.

light in the Lord, in one who is a lord and master, whom you have to serve with singleness of heart.

9. *fruit* (cf. Gal. v. 22; Heb. xii. 11), *goodness*, *righteousness*, and *truth.* The main thought in each is that of proper duty to men, active kindness to all in need (cf. iv. 32), just and honest dealing in spreading truth and acting sincerely (cf. iv. 15) in all intercourse with men, all business relations.

11. *reprove* may refer both to private reproof—show to the doers what are the real meaning and consequences of their acts—and also to

12 for the things which are done by them in secret it is a shame
even to speak of. 13 But all things when they are [1]reproved
are made manifest by the light: for everything that is made
manifest is light. 14 Wherefore *he* saith, Awake, thou that
sleepest, and arise from the dead, and Christ shall shine upon thee.
15 Look therefore carefully how ye walk, not as unwise, but
as wise; 16 [2]redeeming the time, because the days are evil.

[1] Or, *convicted* [2] Gr. *buying up the opportunity.*

public exposure (cf. John iii. 20). So will the Church be doing the Spirit's work (cf. John xvi. 8). It will include also the conviction wrought on a sinner's conscience by the preaching of the truth (cf. 1 Cor. xiv. 24).

13. Everything that is manifested, shown in its true light, becomes light, just as the Ephesians had been darkness and now light: so in 1 Cor. xiv. 24, 25 the unbeliever whose secrets are made manifest spreads the light of God's presence in the world. Perhaps also it implies the truth that a hidden sin made manifest throws light on the sinner's past life and explains its failures and inefficiency.

14. *Wherefore he saith,* better *it saith,* the words being probably a quotation from some Christian hymn:

Sleeper, awake: from death arise:
Christ's dawning light shall fill thine eyes.

Cf. 19 and Luke ii. 29–32; 1 Tim. iii. 16. This hymn was probably used at Baptism ('enlightenment') when the Baptized rose from the death of sin and was united with the Risen Lord (Rom. vi. 5; Col. iii. 1). It may have been a conscious adaptation of Isa. lx. 1, 'Arise, shine, for thy light is come'. May it be a part of the same hymn as that quoted in 1 Tim. iii. 16?

There was a variant reading, 'Christ shall touch thee', but doubtless due to some scribe's error. A full account of it and of curious but impossible explanations of the whole verse will be found in Armitage Robinson, pp. 119 and 300.

15–19. *More social duties in relation both to themselves and to outsiders.*

15. *as wise*: for wisdom was God's gift to us (i. 8) and we have to show forth God's manifold wisdom (iii. 10).

redeeming the time, but better, *buying up the opportunity*: the metaphor is from the market-place: there is a bad harvest; the food supply is short; you must haste to the market and buy up for yourselves. So for Christians the days are bad, lose no time, buy up the opportunity. This may mean *either* for furthering your own salvation (cf. the parables of the pearl and the treasure in the field, Matt. xiii. 44–6), *or* for winning outsiders to Christ (cf. Col. iv. 5; Gal. vi. 10; 2 Tim. iv. 2). So St. Paul had bought up his opportunity at Philippi (Acts xvi. 28–33).

for the days are evil: the word combines the thought of moral evil

17 Wherefore be ye not foolish, but understand what the will of the Lord is. 18 And be not drunken with wine, wherein is riot, but be filled [1] with the Spirit; 19 speaking [2] one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 giving thanks always for all things in the name of our Lord Jesus Christ to [3] God, even the Father; 21 subjecting yourselves one to another in the fear of Christ.

[1] Or, *in spirit* [2] Or, *to yourselves* [3] Gr. *the God and Father.*

with that of maliciousness, desiring to hurt and kill; when the weapons of the evil one are flying about, being aimed at you (cf. vi. 12 and 16; Matt. xiii. 25). The whole verse may imply a conscious reminiscence of Ecclus. iv. 20, 'Observe the opportunity and beware of evil' (φύλαξαι ἀπὸ πονηροῦ). Compare also Marc. Aur. iv. 26, 'Life is short, we must make a gain of the present moment by reason and justice'.

18–21. *Be not drunken with wine.* In Prov. xxiii. 21 (LXX), there is exactly the same command, but the whole difference between O.T. and N.T. lies in the antithesis 'but consort with righteous men', as compared with 'but be filled with the spirit'. *wherein is riot*, more literally, 'waste', 'spendthriftness', cf. Tit. i. 6; Luke xv. 13 (where it is used of the Prodigal Son). *but be filled with the Spirit*, but better, *be filled in Spirit* (perhaps in contrast with being filled with wine, cf. Acts ii. 13–15), 'reach the fulness of your personality, in feeling and in utterance, under the influence of God's Spirit'.

This command is unlimited, but there is probably a special reference to the common meetings of the Christians, the love-feasts and the Lord's Supper with the danger of drunkenness (1 Cor. xi. 21), with the singing of psalms (1 Cor. xiv. 26), and the thanksgiving (ib. 16, 17). An illumining comment on the paragraph is Tertullian's contrast between the Christian and the pagan religious festivals (*Apol.* ch. 39).

singing to yourselves. The thought is still of singing in community (cf. Col. iii. 16) *in Psalms*, probably the Psalms of the O.T. but not limited to them (1 Cor. xiv. 26), *and hymns* (in praise of God and Christ (cf. Pliny, *Ep.* x. 96 of the early Christians, 'They were wont to assemble before daybreak and sing by turns a hymn to Christ as God'), *and spiritual songs* (such as Luke i. 46–55, 68–79; ii. 29–32; Acts iv. 24–30; xvi. 25 of St. Paul himself and Silas).

giving thanks always for all things, so Col. iii. 17, but the form would include '*all men*', cf. 1 Tim. ii. 1.

submitting yourselves one to another. St. Paul's favourite word. It and its cognates occur more than twenty times, almost as often as 'liberty' and its cognates. True liberty is consistent with due subordination.

in the fear of Christ: here only, but cf. 'the fear of the Lord'

22 Wives, *be in subjection* unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. 24 But as the church is subject to Christ, [1]so *let* the

[1] Or, *so* are *the wives also*

2 Cor. v. 11. The thought is not so much 'the fear of a master who can punish', but rather the fear of a Messiah, the fear of offending one who has made us His Body and thwarting his purpose for every limb of the body. This thought and the stress on God as Father leads up naturally to the treatment of the family.

22–VI. 9. *Family Life.* All Christian churches needed from the first rules to regulate their family life, the Jewish because the Lord had abrogated the Jewish law of divorce (Mark x. 5); the Gentiles, especially in Asia Minor, where the marriage standard was low and the influence of the Roman empire was endeavouring to raise it (cf. Ramsay, *St. Paul the Traveller*, ch. vi). Moreover the Christian doctrine of liberty tended to be exaggerated both by women and by slaves (1 Cor. xi. 3, xiv. *passim*; 1 Tim. vi. 1, 2; Titus ii. 5, 9). St. Paul had dealt with it in Col. iii. 18 and iv. 1, laying down the simple duties of each member, but stressing the responsibility of each to Christ as Lord. Here he expands the duties by the analogy of the family to the whole Church (cf. iii. 15), and by the sanction of the Old Testament. St. Peter (1 Pet. ii. 18–iii. 7) lays down similar rules, but adds the example of Christ, the effect of obedience upon their prayers, and also the value of a true family life as a means of converting outsiders (cf. Titus ii. 5, 6). For the effect of this teaching cf. Clem. *Rom.* i. 1; Ign. ad Polycarp, chs. iv, v (where our passage is quoted); Didache (iv); Tertullian ad uxorem, ch. viii, who gives a beautiful picture of what a Christian wife and husband ought to be. St. Paul here is dealing with the family life, and does not consider the questions raised in 1 Cor. vii, but is not in any way inconsistent with his treatment there.

The family is treated as the sphere of training for Churchmanship; the wife's subordination will help to understand the Church's subordination to Christ; the husband's love for his wife helps him to understand Christ's self-sacrifice; the child's obedience trains him to Christian obedience, the father's training of the child makes him think over the way in which the Lord trains His people; the servant's obedience helps to make him the Lord's servant; the master's forbearance reminds him of the Lord's impartial judgement.

22. *as unto the Lord.* This implies the necessary limitations of the subjection. Here (as in Col.) the stress is mainly on *duty* to a Lord, with special stress on his lordship (vi. 9), but sometimes on *loyalty* to a *Christ* (vi. 5), to a Messiah whose members we are.

23. Cf. 1 Cor. xi. 3 ff.

being himself the saviour of the body. This is probably confined to

wives also *be* to their husbands in everything. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the [1] washing of water with the word, 27 that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. 28 Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: 29 for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; 30 because we are members of his body. 31 For this cause shall

[1] Gr. *laver*.

Christ. St. Paul wishes to guard against the analogy between man and Christ being pressed too far. *He* is not only head but actually Saviour of the whole body—giving health and unity to it, soundness and balance between all its parts. The best comment on the phrase is Clem. *Rom.* i. 38: 'Let the whole body be saved in Christ Jesus, and let each man be subject to his neighbour', which is then applied to the proper relation between different classes and characters in the Church. The thought of the initial salvation from sin may also be included (cf. i. 13).

25. Cf. 2, note.

26. *sanctify* combines the thoughts of consecration and sanctification, drawing out of the world and completely sanctifying after the initial cleansing by the washing of *the* water, i.e. Baptism (cf. 1 Cor. vi. 11; Titus ii. 14, iii. 5).

with (the) word. A very ambiguous phrase; akin to 'in the name of the Lord Jesus Christ' (1 Cor. vi. 11; Acts ii. 38, x. 48, xix. 5), but with the addition of the thought of some word spoken either by the baptized, 'with confession of Jesus as Lord' (cf. 1 Cor. xii. 3; Rom. x. 8 ff.); or possibly by the baptizer 'with preaching of the Gospel'.

27. *present*—properly used of the friend of the bridegroom (cf. 2 Cor. xi. 2): here Christ is represented as doing the whole work Himself.

not having spot or wrinkle, i.e. free from sin and with no mark of old age.

holy and without blemish, cf. i. 4, note.

The metaphor of the marriage of Jehovah with his people, denoting his love for them and requirement of fidelity from them was common in the prophets (cf. Hos. ii. 19, Isa. liv. 5), perhaps a spiritualization of the pagan belief in the deity as husband of the land and cause of its fertility. It was taken up by the Baptist (John iii. 29), by the Lord of his relation to his followers (Mark ii. 19), and expanded in the Apocalypse (xix and xxi).

31. This is confirmed by the authority of the Old Testament, which had been reaffirmed by the Lord Himself (Mark x. 7).

a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. 32 This mystery is great: but I speak in regard of Christ and of the church. 33 Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother (which is the first commandment with promise), 3 that it may be well with thee, and thou [1] mayest live long on the [2] earth. 4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

[1] Or, *shalt* [2] Or, *land*

32. *This mystery is great*, i.e. the secret principle implied in marriage, the close oneness of husband and wife lay in it from the time of creation; now it is revealed. It was meant to illustrate the relation of Christ to the Church.

33. *fear her husband*, more literal than 'reverence': it carries on the thought of the *fear* of Christ (21, note), cf. 1. Pet iii. 2; Lev. xix. 3: 'Ye shall fear every man his mother and his father.'

Chapter VI

VI. 1. Again a double reason; natural duty (right) and God's command in the O.T., a command reaffirmed by the Lord himself, Mark vii. 10.

2. *the first commandment*—possibly a *first*, i.e. a commandment of first importance (cf. Matt. xxii. 38)—but more probably first of those which deal with human relations. As none other of the Ten Commandments has a promise, it seems better to separate these words from 'with promise'; 'which is the first commandment and contains a promise'.

4. *nurture them*—properly used of a bodily nourishment, feed body and soul—*in the chastening and admonition of the Lord*, i.e. such as the Lord gives to his children, cf. Prov. iii. 11; Isa. l. 5; and Wisd. xi. 10. 'For these (the Israelites) Thou didst *admonish* and try as a father, but the other (the Egyptians) as a severe king Thou didst condemn and punish.' A comparison of Ps. xviii. 35, 'thy *gentleness* hath made me great', with Heb. xii. 6–11, 'whom the Lord loveth he *chasteneth*', illustrates the combination of love with severity which should characterize such correction (the same word is used in the Greek). The Book of Proverbs supplies a manual for such admonition.

5 [1] Servants, be obedient unto them that according to the flesh
are your [2] masters, with fear and trembling, in singleness of your
heart, as unto Christ; 6 not in the way of eyeservice, as men-
pleasers; but as [1] servants of Christ, doing the will of God from
the [3] heart; 7 with good will doing service, as unto the Lord, and
not unto men: 8 knowing that whatsoever good thing each one
doeth, the same shall he receive again from the Lord, whether
he be bond or free. 9 And, ye [2] masters, do the same things
unto them, and forbear threatening: knowing that both their
Master and yours is in heaven, and there is no respect of persons
with him.

10 [4] Finally, [5] be strong in the Lord, and in the strength of his

[1] Gr. *Bondservants.*
[2] Gr. *lords.*
[3] Gr. *soul.*
[4] Or, *From henceforth*
[5] Gr. *be made powerful.*

5–9. Slaves, cf. Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9; 1 Pet. ii. 18. The main stress is laid on the duty of slaves, because of the danger of their exaggeration of the Christian doctrine of freedom. The true result of freedom is expressed by Gurth after being freed by his master. 'Noble master, doubled is my strength by your gift and doubly will I fight for you. There is a free spirit in my breast'—Sir Walter Scott, *Ivanhoe*, ch. xxxii. An interesting account of the conditions of slavery at this time will be found in Dr. E. A. Abbott's *Onesimus*.

5. *with fear and trembling*, cf. Phil. ii. 12.

6. *from the heart*: taking pride in their work and so doing it *thoroughly*.

7. *with good will*: with desire to please their master and bring him credit and so doing it *gladly*. Was this passage in George Herbert's mind when he wrote:

> A servant with this clause
> Makes drudgery divine,
> Who sweeps a room as for thy laws
> Makes that and the action fine.

and did he know of Luther's saying, 'Wenn eine Magd die Stube auskehrt, kann sie ein Werk in Gott thun'?

9. *forbear threatening*, literally, '*the* threat', i.e. which is common and which rises so quickly to the lips.

10–20. Final appeal. 'Remember the Christian life is a warfare against spiritual foes. You must rely upon the Lord's own strength and wear God's own armour, and you must add prayers not only for yourselves but for all the saints, and at this moment prayer for me in my imprisonment that I may have courage to witness for the Gospel.'

might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*.

The form of the appeal is perhaps suggested (i) by the equipment of the soldier who guards him; (ii) by the danger to which the Roman Empire was exposed from external foes. There may be a 'pax Romana', yet even the empire needs its soldiers still.

10. *be strong*, probably 'be made strong'; cf. Phil. iv. 13, 'I can do all things in him that strengtheneth me'. 1 Tim. i. 12. The word is a favourite with St. Paul, found in the N.T. only in him, except once about him, Acts ix. 22.

in the strength of his might, cf. i. 19.

11. *the whole armour of God*, i. e. which God wears as the Lord of Hosts, the Divine Warrior, which was to be worn by the Messiah, and which now has to be worn by each Christian. The language is clearly based upon Isa. lix. 17 of Jehovah, 'he put on righteousness as a breastplate and an helmet of salvation upon his head', combined with Isa. xi. 5, 'righteousness shall be the girdle of his loins and faithfulness the girdle of his reins' of the Messiah. Perhaps there is also a reminiscence of Wisdom v. 17–20 where the word for whole armour, panoply, is used—'He shall take his jealousy as a panoply . . . he shall put on righteousness as a breastplate and shall array himself with judgment unfeigned as with an helmet; he shall take holiness as an invincible shield, and he shall sharpen stern wrath as a sword.' But in all these passages the main thought is of God taking the initiative in attack; here it is mainly of the Christian on his defence.

the wiles, the deliberate planning of the methods of attack (cf. iv. 14) *of the devil*, the slanderer, the setter at variance, always scheming to destroy the unity of the Body (cf. iv. 1–16, 27, note).

12. *against principalities*: 'they are no subalterns but foes of mighty rank, the nobility and chieftains of the fallen spirit world' (Macpherson), but foes whom Christ had himself faced and conquered (cf. Col. ii. 15, *sup.* i. 21).

the world-rulers of this darkness, those to whom the world—the world as not owning and obeying God—had been given over (cf. John xii. 31, xiv. 30, xvi. 11, and especially Matt. iv. 8). May there not be a reminiscence of Christ's own Temptation here? The title 'world-ruler' was applied exclusively to the devil by the Valentinians (cf. Iren. i. 5, 4). It is perhaps a conscious antithesis to the all-ruler, the almighty God (*παντοκράτωρ*).

the spiritual hosts: the Greek word implies warfare—the spiritual contingents *of wickedness*, active wickedness bent on doing harm.

in the heavenly places (i. 20, ii. 6, iii. 10), the spiritual heaven-ward

13 Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of

sphere, perhaps implying that the struggle went on within the Church itself.

13. Having contemplated the foe St. Paul urges again the importance of divine help. Each word is emphatic, the *whole* armour *of God*; with it and it alone he will be strong enough to take from his strong enemy *the whole armour* wherein he trusted (Luke xi. 22).

the evil day (cf. v. 16). The evil day which may come at any time. 'Evil', from the same root as '*wickedness*' (12), actively evil, dangerous.

The idea of life as a warfare was common in Stoic philosophy (cf. Epictetus iii. 24: 'Each man's life is a campaign, a long and varied campaign'), and in the mysteries the initiated were said to have been enlisted in a holy military service (Apuleius, *Met.* xi. 15). St. Paul had used the metaphor already (1 Thess. v. 8).

14–17. Two points seem noticeable in this list of weapons: (i) they begin with defensive and end with offensive; (ii) they start from the O.T. standard (cf. 11, note) but add the Christian weapons '*the* peace', '*the* faith'. Hence the stress on the *whole* equipment.

14. *truth* (cf. Isa. xi. 5), but specially appropriate here (cf. i. 13, iv. 21, 25, v. 9). It is the revelation of the true nature of God and man (i. 13) which produces truthfulness and sincerity. 'I know the true ideal which God has set before me and I will fight against everything which tries to misrepresent or lower it' (cf. Luke xii. 35).

righteousness (Isa. xi. 5, lix. 17; Wisd. v. 18; cf. supra, iv. 24, v. 9). A moral life, doing its duty both to God and man (cf. Deut. vi. 25, 'it shall be our righteousness if we observe to do all these commandments'; Wisd. xv. 3, 'To know thee is perfect righteousness'), and taking as its standard the life and teaching (Mark xii. 28–31) of the Righteous One (Acts xxii. 14): hence the stress on *the* righteousness.

15. *the preparation* (the word is used for preparation for battle, Nahum ii. 4) 'with shoes prepared by the Gospel of peace', Tyndale; 'that ye may be prepared for the Gospel of peace', Cranmer; but perhaps better *the firm support* (cf. Ps. lxxxviii. 15) (LXX) which *the Gospel of peace* gives you. This recalls Isa. lii. 7, 'How beautiful . . . are the *feet* of him that bringeth *good tidings*, that publisheth peace'; but it is the good tidings as brought by Christ, the gospel of *the* peace, peace with God which gives the Christian warrior quiet confidence, the peace of courage, but also peace between man and man, between Jew and Gentile, which gives him the ideal for which he fights, cf. ii. 14–17, iv. 3.

peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 with all prayer and supplication praying

16. *the shield of faith*: again '*the* faith', not here the body of doctrine, the Creed, but a quality as with righteousness and peace, the true, the full faith, not simply the faith of Abraham, of the O.T. in God, but faith in God as revealed in Jesus Christ, who had to face the same enemies and conquered them, faith in victory.

fiery darts: missiles carrying lighted fire and thrown amidst the enemy so as to wound and disable. These would fall to the ground when striking against the broad shield and then would be easily extinguished. The analogy may be that of evil thoughts. Cf. 1 Cor. vii. 9; Jas. iii. 6.

of the evil one—actively maliciously evil. Cf. 12, 13, notes.

17. *take*, rather '*receive*', stronger than 'take up': the helmet and sword are handed to you by God, *the helmet of salvation*, from Isa. lix. 17, but slightly altered, '*the* salvation', the true saving power, God's saving power (Luke ii. 30, iii. 6) which is now 'saving' for *all* men (Titus ii. 11; Acts xxviii. 28). It is identified with Jesus Christ by Clement (1 Cor. xxxvi). Conscious of your own salvation go forward confidently to the salvation of others.

the sword of the Spirit. The Christian warrior may at last take the offensive, but only with the sword of the Spirit; no other may be used (Matt. xxvi. 52): the words recall Isa. xi. 4, 'with the breath (ἐν πνεύματι) of his lips shall he slay the wicked', but now it is *the* Spirit, the Holy Spirit whose weapons are described in Gal. v. 22. Cf. Heb. iv. 12, where the *logos*, the whole revelation of God, is said to be 'sharper than a two-edged sword'.

which is the word of God, or perhaps 'some utterance of God' (cf. v. 26): it will include the O.T. and is exactly illustrated by the Lord's use of Deuteronomy and the Psalms in his Temptation, but it will include the whole Gospel message, or remembered sayings of the Lord himself (cf. John xv. 7, xvii. 8; Rom. x. 17), or teaching of the prophets (Hos. vi. 5), the Apostles (Jude 17; 2 Pet. iii. 2), or even some word spoken by the Spirit in the ear of the Christian warrior at the moment; cf. Mark xiii. 11, 'whatsoever shall be given you in that hour that speak ye, for it is not ye that speak but the Holy Ghost'. How important that Christian warriors should know by heart some passages of Holy Scripture which may help them in their fight.

It is interesting to compare with this exhortation the account of Judas Maccabeus arming himself to fight the enemies of Israel—1 Macc. iii. 3–9; and of David putting off Saul's armour and attacking Goliath in the name of the Lord of Hosts with the weapon with

at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, 19 and on my behalf, that utterance may be given unto me [1] in opening my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in [2] chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

[1] Or, *in opening my mouth with boldness, to make known* [2] Gr. *a chain.*

which the Lord had delivered him before (1 Sam. xvii. 37, 45 and 1 Macc. iii. 18 are instances of such 'words of God').

18–20. Such preparation is inadequate without prayer. The Epistle would be read to the assembly, and so is a request for common prayer as well as for that of each individual member. Notice (i) the fourfold repetition of '*all*'; (ii) the twofold description of prayer, the general attitude of appeal to God and the particular request; (iii) the stress on perseverance (cf. Rom. xii. 12; Acts i. 14, vi. 4, where the cognate verb is used); (iv) the prayer *for* the whole Church's success in her warfare and the special request *on behalf of* one in special need.

19. *in opening my mouth*, i.e. by God opening my mouth (cf. Col. iv. 3; Ps. lxviii. 11) as he had done before (iii. 2, 7, 8).

20. *I am an ambassador in chains.* This scarcely gives the right stress, as it only lays stress on the paradox of his position; better, 'I carry on my work as ambassador although I am in bonds', or, possibly, 'as an ambassador and, *much more than that*, as a prisoner for Christ's sake' (cf. Philem. 9). The speech before Agrippa (Acts xxvi. 27–9) and the appeal to the Jews (Acts xxviii. 23) illustrate how St. Paul did this: but when we remember that he regarded his chief work as an ambassador was to win sinners to be reconciled to God (2 Cor. v. 20) there can be little doubt that he has chiefly in his mind here his relations with Onesimus, whom he had just reconciled to God and for whom he had just written to Philemon pleading for his reconciliation with his master (Philem. 9 *πρεσβύτης*, 10 *ὃν ἐγέννησα ἐν τοῖς δεσμοῖς*, 18 *προσλαβοῦ αὐτὸν ὡς ἐμέ*). I suspect that his recent conversion of Onesimus accounts partly for the depth of his gratitude in chs. I–III.

in it, i.e. in the Gospel, in carrying forward the good news.

21, 22. *ye also*: ye as well as the members of any other church to which this circular letter would be sent.

that he may comfort your hearts, cf. iv. 13, note.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

23. *Final salutation*: picking up the three qualities of the Christian life on which stress has been laid.

24. *with all them that love*—both Jew and Gentile (cf. ii. 11–22, iii. 18).

in uncorruptness, literally incorruptibility, immortality; so Rom. ii. 7; 2 Tim. i. 10. Cf. iv. 22, 'the old man *which waxeth corrupt* (φθειρόμενον) after the lust of deceit', Gal. vi. 8; 2 Pet. i. 4; so practically 'sincerity', love which has no element of decay in it, 'love which never faileth' (1 Cor. xiii. 8), 'love which abideth' (ib. 13). It is possible that the words qualify 'grace' rather than 'love'. May grace be with all who love . . . grace which may last for ever.

It is an unusual meaning of the word and ends the sentence awkwardly. I have sometimes fancied that St. Paul wrote ἐν Ἀσίᾳ, and that a copyist not realizing that this was a circular letter altered it into a word that denotes a quality, but this is scarcely likely in view of the good state of the text (v. p. 15).

ADDITIONAL NOTE.—*St. Paul's use of the word 'Church'.*

'It will be an interesting supplement to this argument if we trace St. Paul's use of the word ἐκκλησία, and his teaching in the different groups of his Epistles about the relation of each separate congregation to the other congregations. We shall find a variety of usage and a certain growth towards a more explicit conception of the catholic unity of the whole, but it would be a mistake to overpress the idea of growth, or to expect the later idea to appear only in the later Epistles or to supplant the earlier. The variety of usage depends on the particular context in each letter and the needs of the particular Church, as much as on a changing conception in the writer's mind.

'In the earliest Epistles, those to the Thessalonians, St. Paul is only concerned with the local needs of Thessalonica; hence the word ἐκκλησία occurs only in the sense of a separate congregation. Thus the letters are addressed to "the Church of the Thessalonians" —a phrase implying a separate congregation without any reference to other Christians (1 Thess. i. 1; 2 Thess. i. 1); but within this congregation there is to be brotherly love, peace, due discipline, and subordination. Moreover, there are two references to other Churches. "We boast about you in the Churches of God" (2 Thess. i. 4), and more fully, "Ye became followers of the Churches of God which are in Judaea, for ye also have suffered like things" (1 Thess. ii. 14)—a slightly stronger phrase—not simply "the Churches of Jewish Christians", nor "the Churches of Judaea", but *the Churches of God* in Judaea; they have all one common association with God, and have a common link in this respect; and they have had the same

experience as the Church of the Thessalonians. The first point of unity, then, is sympathy in suffering.

'In the Epistle to the Galatians the word occurs in the salutation "the Churches of Galatia" (i. 2). These form one group of Churches, joined by a common danger, and needing a common warning. There is no reference to their relation to other Churches; but there is great stress laid on the essential principle of the unity of all Christians, whether Jew or Gentile, as being sons of the Father in union with Christ Jesus, the true Son.

'In the same way reference is made to the "Churches of Judaea which are in Christ" as a common group (i. 22); and St. Paul says that he persecuted "*the Church of God*" (i. 13), a phrase which recurs 1 Cor. xv. 9 and Phil. iii. 6 ("*the Church*"), and which seems to bear the full meaning of the one general body of Christians. Dr. Hort explains it as meaning "the original Ecclesia of Jerusalem or Judaea at a time when there was no other";[1] but there were also disciples at Damascus by this time, and St. Paul must include his persecution of them.

'The Epistles to Corinth supply more material for our purpose. The title is different; not "the Church of the Corinthians", but "the Church of God which is in Corinth", as though a larger body had its local representative in Corinth. Very great stress is laid on unity as the proper characteristic of this local body; there are to be no party leaders, no divisions or heresies, no disorder in their meetings, but a due subordination and a spirit of love is to reign and to decide all disputed questions. But, further, St. Paul does not treat them as a separate congregation, for the Word of God did not come forth from them or come to them alone; neither in doctrine nor in custom are they to strike out a line independent of the other Churches. The salutation is addressed to them *with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours* (i. 2). St. Paul sends Timothy to "put you in remembrance of my ways, which be in Christ, even *as I teach everywhere in every Church*" (iv. 17); he enforces his teaching about the effect of conversion on the married state with the universal statement, "And so ordain I *in all the Churches*" (ἐν ταῖς ἐκκλησίαις πάσαις, vii. 17). Again, "We have no such custom, *neither the Churches of God*" (xi. 16), and "*as in all the Churches of the saints*" (xiv. 33).

'Further, "the Churches of Galatia" (xvi. 1) and "the Churches of Asia" (xvi. 19) are spoken of as forming separate groups; and the phrase "the Church" (xii. 28), "the Church of God" (x. 32; xi. 22), seems wider than the mere congregation; it at least implies "the one universal Ecclesia as represented in the local individual Ecclesia".[2]

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[1] HORT, *The Christian Ecclesia*, p. 116.
[2] *Ib.*, p. 117.

'The second point of unity is, then, a growing conformity of doctrine and of custom.

'In the second Epistle St. Paul applies the same title to the Church (i. 1); he groups together "the Churches of Macedonia" as one whole (viii. 1, cf. 19, 24), and he speaks of "the brother whose praise in the gospel is spread through all the Churches" (διὰ πασῶν τῶν ἐκκλησιῶν, viii. 18), a phrase which is perhaps to be limited by the context to all the Churches of Macedonia, though there is no necessary reason for so limiting it. But apart from the usage of the word the Epistle adds two main contributions to the thought of unity; on the one hand, the principle of mutual charity is insisted upon—the Jews have helped the Gentiles and therefore the Gentiles are bound to help the Jews, and link the various Churches in the bond of charity; on the other hand, the Epistle shows the germs of the principle of jurisdiction. St. Paul is extremely anxious to respect the limits of the work of other preachers, and resents their interference with his own province (x. 12–16).

'The Epistle to the Romans supplies very little to our present inquiry, because St. Paul is mainly dealing with the underlying principle of all unity, the universality of sinfulness and the universality of redemption. He dwells upon unity, but not upon the unity of Church with Church, but on the deeper unity, which needed first to be realized, of all redeemed humanity. But in the sixteenth chapter, which possibly may be of a rather later date, the word ἐκκλησία occurs frequently and in more varying sense than usual; it is used of the body of Christians assembling in one house (xvi. 5, cf. Col. iv. 15; Philemon 2), and of the congregation in Cenchreae (xvi. 1); and we have two unique phrases, "all the Churches of the Gentiles", treated as sharing one common feeling of gratitude to Aquila and Priscilla (xvi. 4); and "all the Churches of the Messiah" (αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ xvi. 16) send greeting to the Romans. This last phrase must apparently be limited in some way; either it may mean "all the Christian congregations in this neighbourhood", or, possibly, the stress is on the Messiah, so that the reference is to the Churches of Judaea who first accepted the Messiah; the Churches of the Jewish Christians, of whom, as concerning the flesh, the Messiah came. This is the view taken by Dr. Hort,[1] but he finds it hard to suggest a reasonable explanation of the fact that the Churches of Judaea should be sending a greeting to Rome through St. Paul at Corinth.

'In the third group of the Epistles that to the Ephesians makes the fullest contribution. In this the Ecclesia is confessedly the one universal Church, the one body of which Christ is the one Head, and the ministers of which are His gifts, intended to bring all to a complete unity of the faith. The word is used in this sense and in this only (Eph. i. 22; iii. 10, 21; v. 23, 24, 25, 27, 29, 32).

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[1] Hort, *The Christian Ecclesia*, p. 111. Cf. *The Romans and the Ephesians*, p. 52.

'In the Epistle to the Colossians the absolute use of the word appears twice (Col. i. 18, 24), but it is used also of a congregation in a private house (iv. 15) and of the local Church of the Laodiceans (iv. 16). This last verse points to a new bond which was arising; the Churches of Colossae and Laodicea are requested to exchange the letters addressed to them; this is the germ of a common Christian literature, the first step to the formation of a canon.

'The Epistle to Philemon, not unnaturally, uses the word only of the congregation meeting in Philemon's house.

'The Epistle to the Philippians is also very personal and adds little, but it lays great stress on the need of unity and mutual forbearance both at Rome and at Philippi; it uses the word ἐκκλησία of a local Church (iv. 15) and with the article, τὴν ἐκκλησίαν, apparently in the universal sense (iii. 6).

'The Pastoral Epistles are primarily local; they do not lay down rules dealing with the relation of Church to Church, but only organize and insist upon the moral character of the ministry in the particular Churches of Ephesus and Crete. The word Church occurs only twice, each time strengthened with the title "*Church of God*". In the first place the meaning is almost certainly that of a local congregation. "If a man knoweth not how to rule his own house, how will he take care of the Church of God?" (1 Tim. iii. 5).[1] The second case is more ambiguous; it is generally explained of the universal Church, "that thou mayest know how men ought to behave themselves in the house (family) of God, which is *the* Church of the living God, the pillar and ground of the truth" ("but *a* pillar and stay of the truth", Hort)[2] (iii. 15); the analogy of the previous usage in the same chapter is in favour of the narrower view, that St. Paul is only directing the true behaviour of men in any family of God, for each such community is *a* Church of a God of life, and serves to sustain and to strengthen the truth. These words are doubtless true in a deeper manner of the whole Church; but it is a strengthening and bracing and humbling truth that each Churchman should realize that it was intended primarily to be true of each separate congregation.

'Such then is the evidence which St. Paul's Epistles supply as to the unity of the Church: it comes from above, from the one Father; it is mediated from the one Word given to be its Head; it is the unity of the animating Spirit of God; it is analogous to the unity of the race of Israel or of the Roman Empire; but it embraces all races and gives them spiritual peace. On the other hand it is realized in experience from below, in a common sense of salvation from sin, in common suffering, in common doctrines and customs, in mutual deeds of charity, in respect for the work of others, in a

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[1] πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; Both A.V. and R.V. translate 'the Church of God', but there is no article, and the context seems to require that it should mean a particular church, not the universal church.

[2] Hort, *The Christian Ecclesia*, pp. 172–4.

common literature and a common spirit of toleration, subordination, forbearance, and love.' (*St. Paul, the Master Builder*, pp. 57–67.)

What intense pain would St. Paul feel if he were to look on the present disunited state of the Church. He may not give us exact guidance in his Epistles as to the way in which reunion may be gained, but he will revive in us the idea of unity, and the study of this Epistle should bring every reader on his knees to pray for it.

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